

THE
SACRED BOOKS
OF THE
HINDUS.

TRANSLATED BY
VARIOUS SANSKRIT SCHOLARS

EDITED BY
Major B. D. Basu, I M. S. (Retired).

VOLUME XXXI—Part 2.

THE MAITRI UPANISAT.

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Rai Bahadur Srisa Chandra Vidyarnava
and
Pandit Mohan Lal Sandal, M. A., L. L. B.

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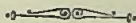
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THE

MAITRI *alias* MAITRÂYANI UPANISAT.

PRAPÂTHAKA I.

ब्रह्मयज्ञो वा एष यत्पूर्वेषां चयनं तस्माद्यजमानश्चित्वा
तानग्नीनात्मानमभिध्यायेत् स पूर्णः खलु वा अद्धाऽविकलः
संपद्यते यज्ञः कः सोऽभिध्येयोऽयं यः प्राणाख्यः । तस्योपा
ख्यानम् ॥ १ ॥

ब्रह्मयज्ञः brahmayajñah, the sacrifice of brahman ; वा vá, in-
deed ; एषः eṣah, this ; यत् yat, that ; पूर्वेषां pūrveṣāṃ, of the formerly-des-
cribed ; चयनं chayanam, laying ; तस्मात् tasmát, therefore ; यजमानः yajamā-
nah, the sacrificer ; चित्वा chitvá, having laid ; एतान् etán, those ; अग्नीन्
agnín, fires ; आत्मानम् átmánam, the self ; अभिध्यायेत् abhidhyáyet, meditate ;
सः saḥ, that ; पूर्णः pūrṇah, faultless ; खलु khalu, only ; वा vá, thus ; अद्धा
addhá, certainly अविकलः avikalah, complete ; संपद्यते sampadyate, becomes ;
यज्ञः yajñah, sacrifice ; कः kaḥ, who. ; सः saḥ, he ; अभिध्येयः abhidhyeyaḥ, is to
be meditated ; अयं ayaṃ, who ; यः yaḥ, he ; प्राणाख्यः prānākhyah, called prāṇa
(breath) ; तस्य tasya, of him ; उपाख्यानम् upākhyānam, story.

TRANSLATION I.

It is verily the Brahma sacrifice which is the establishment
of the foregoing ceremonies ; let a sacrificer, therefore, having
established these fires meditate upon the 'self'. The sacrifice then
certainly becomes full and complete. What is to be meditated
upon ? It is called vital air ; its description.

Commentary.

The present Upaniṣat called Maitryupaniṣat forms a part of the Maitrāyaṇi branch of the Black Yajurveda. The first four Kāṇḍas deal with the ceremonial portion which has been rightly omitted. The present Upaniṣat which contains seven prapāṭhakas is a continuation of these Kāṇḍas and contains what is called knowledge portion (Jñāna Kāṇḍa). The verse, therefore, commences by stating in the express language that the ceremonial portion hitherto described leads to spiritual knowledge called Brahma yajña ; the establishment of fire leads to the Brahma yajña ; let one, therefore, meditate upon Brahma. It is the complete accomplishment of the yajña. The verse then describes that it consists of the meditation of the vital air which is then described in details in the following pages.

PRAPÂTHAKA II.

बृहद्रथो वै नाम राजा विराज्ये पुत्रं निधापयित्वा ।

इदमशाश्वतं मन्यमानः शरीरं वैराग्यमुपेतोऽरण्यं निर्जगाम
स तत्र परमं तप आस्थायाऽऽदित्यमुदोक्षमाण ऊर्ध्वबाहुस्ति
ष्ठति । अन्ते सहस्रस्य मुनेरन्तिकमाजगामाग्निरिवाधूमक-
स्तेजसा निर्दहन्निवाऽऽत्मविद्भगवांशाकायन्यः । उत्तिष्ठोत्ति
ष्ठ वरं वृणीष्वेति राजानमब्रवीत् स तस्मै नमः कृत्वोवाच ।
भगवन्नाहमात्मवित्त्वं तत्त्वविच्छुश्रुमो वयं स त्वं नो ब्रूही
ति । एतद्वृत्तं पुरस्ताद्दुःशक्यमेतत्प्रश्नमैह्वाकान्यान्कामान्वृ
णीष्वेति शाकायन्यः शिरसाऽस्य चरणावभिमृशमानो राजे-
मां गाथां जगाद ॥ २ ॥

बृहद्रथः brihadrathah ; वै vai, certainly ; नाम náma, named ; राजा rājá, king ; विराज्ये virájye, in sovereignty ; पुत्रं putráṁ, the son ; निधापयित्वा nidhápayitvá, having established ; इदम् idam, this ; अशाश्वतं aśáśvatam, transient ; मन्यमानः manyamānaḥ, considered ; शरीरं śaríram, body ; वैराग्यम् vairágyam, freedom from desires ; उपेतम् upetam, had obtained ; अरण्यं aranyaṁ, forest ; निर्जगाम nirjagáma, went ; सः saḥ, he ; तत्र tatra, there ; परमं paramam, the highest ; तपः tapaḥ, penance ; आस्थाया

śāsthāya, having performed ; आदित्यम् ādityam, the sun ; उदीक्षमाणः udīkṣa-
 māṇaḥ, looking up ; उर्ध्वबाहुः urdhvabahuḥ, with uplifted arms ; तिष्ठति
 tiṣṭhati, stands ; अन्ते ante, at the end ; सहस्रस्य sahasrasya, of a thousand
 (days) ; मुने munē, of the saint ; अन्तिकं antikam, near ; आजगाम ājagāma,
 came ; अग्निः agniḥ, fire ; इव iva, like ; अधूमकः adhūmakḥ, without
 smoke ; तेजसा tejasā, with splendour ; निर्दहनं nirdahan, burning ; इव iva,
 like ; आत्मवित् ātmavit, who knew the self ; भगवान् bhagavān, the saint ;
 शाकायन्यः śākāyanyaḥ ; उत्तिष्ठ uttiṣṭha, rise ; उत्तिष्ठ uttiṣṭha, rise ; वरं varam,
 boon ; वृणीष्व vṛṇiṣva, choose ; राजानम् Rājānam, king ; अब्रवीत् abravīt, said ;
 सः saḥ, he ; तस्मै tasmai, before him ; नमः namaḥ, salutation ; कृत्वा kṛtvā,
 paying ; उवाच uvācha, said ; भगवन् bhagavan, O ! saint ; अहम् aham, I ;
 आत्मवित्त्वं ātmavittvam, know not the self ; त्वं tvam, thou ; तत्त्ववित् tattva-
 vit, knowest the essence (of the self) ; श्रुतुमः śruṣum, have heard ; वयं
 vayaṁ, we ; सः saḥ, he ; त्वं tvam, you ; नः naḥ, us ; ब्रूहि brūhi, teach ;
 इति iti, it ; एतत् etat, this ; वृत्तं vṛttam, was achieved ; पुरस्तात् purastāt,
 of yore ; दुःशक्यम् duṣākyaṁ, is difficult to obtain ; एतत् etat, this ; प्रश्नम्
 praśnam, the question ; ऐक्ष्वाक aikṣvāka, O ! Aikṣvāka ; अन्यान् anyān, other ;
 कामान् kāmān, pleasures ; वृणीष्व vṛṇiṣva, choose ; इति iti, this (was replied)
 शाकायन्यः śākāyanyaḥ, (by) Śākāyanyaḥ ; शिरसा śirasā, with the head ;
 अस्य asya, his ; चरणौ charaṇau, two feet ; अभिमृशमानः abhimṛśamānaḥ,
 touching ; राजा Rājā, the king ; इमाम् imām, this ; गार्थं gāthāṁ, verse ;
 जगद् jagāda, recited.

TRANSLATION II.

Verily there was a king by name Brihadratha ; having estab-
 lished his son in the kingdom, considering this body to be imper-
 manent and being disaffected, he went to the forest. He having
 undertaken a great penance and staring at the sun, remain-
 ed there with uplifted arms. At the end of one thousand years,
 there came to the ascetic, the lord Śākāyanya expert in the know-
 ledge of self and burning as it were with splendour like the
 smokeless fire "Rise, rise, ask a boon" said he to the king. He
 said after saluting him, "S re, I do not know self ; we hear that
 thou knowest the truth : so dost thou tell us" "It was established
 formerly" said Śākāyanya "that the question is very difficult ; O !
 descendant of Ikṣāku, ask another boon". The king touching
 his feet with his head told this story.

Commentary.

In order to explain the mystery of the Brahma-vidyā, a story is narra-

ted. There was, in the days of yore, a king named Brihadratha ; when he was dissatisfied with the world and having sufficient experience of the transient nature of the worldly pleasures and of his body, he went to the jungle after handing over the reins of the government to his son in order to perform a penance. After the expiry of one thousand days in the performance of a severe penance, there appeared Śākāyanya a great expert in Brahma Vidyā and addressed him to arise and accept a boon from him. The king said in reply that as he was pleased with him, it was for him to initiate him into the mystery of the Brahma Vidyā. Śākāyanya told him that it was a difficult problem and the Brahma-Vidyā could not be easily learnt. He, therefore, advised him to ask for some worldly gain. Upon this the king prostrated before Śākāyanya and narrated what is mentioned in the following verses.

PRAPĀTHAKA III.

भगवन्स्थिचर्मस्नायुमज्जमांसशुक्रशोणितश्लेष्माश्रुदूषि
काविरमूत्रवातपित्तकफसंचाते दुर्गन्धे निःसारेऽस्मिंशरीरे किं
कामोपभोगैः कामक्रोधलोभमोहभयविषादेर्ष्यैष्टवियोगानिष्ट-
संप्रयोगक्षुत्पिपासाजरामृत्युरोगशोकादयैरभिहतेऽस्मिञ्शरीरे-
किं कामोपभोगैः ॥ ३ ॥

भगवन् bhagavan, O ! saint ; अस्थि asthi, bone ; चर्म chárma, skin ; स्नायु anāyu, sinews ; मज्जा majja, marrow ; मांस mānsa, flesh ; शुक्र śukra, seed ; शोणित śonita, blood ; श्लेष्म śleṣma, mucus ; अश्रु aśru, tears ; दूषिक dūṣika, phlegm ; विट vit, ordure ; मूत्र mūtra, urine ; वात vāta, wind, nerves ; पित्त pitta, bile ; कफ kapha, phlogin ; संचाते saṅghāte, mass ; दुर्गन्धे durgandhe, stinking ; निःसारे nisāre, unsubstantial ; अस्मिन् asmin, this ; शरीरे śarīre, body ; किम् kim, what ; कामोपभोगैः kāmopabhogaiḥ, enjoyment of pleasures ; काम kāma, lust ; क्रोध krodha, wrath ; लोभ lobha, greed ; मोह moha, delusion ; भय bhaya, fear ; विषाद viśāda, sorrow ; ईर्ष्या īrṣyā, jealousy ; इष्टवियोग iṣṭaviyoga, separation from what is loved ; अनिष्ट aniṣṭa, unloved, undesirable ; सम्प्रयोग samprayoga, union ; क्षुत् kṣut, hunger ; पिपासा piṣāsa, thirst ; जरा jarā, old age ; मृत्यु mrityu, death ; रोग roga, disease ; शोक śoka, grief, emaciation ; अद्यैः ādyaḥ, with the rest ; अभिहते abhihate, assailed.

TRANSLATION III.

Sire, what is the use of the worldly enjoyment in this bad

smelling and worthless body, a collection of bones, skin, nerves, marrow, muscles, semen, blood, mucus, tears, rheum, feces, urine, air, bile, phlegm ? What is the use of the worldly enjoyment in this body which is attacked by cupidity, anger, greed, delusion, fear, sorrow, envy, separation of the loved, union with the hated, hunger, thirst, old age, death, disease, grief &c.

Commentary.

The king said to Sākāyanya that the enjoyment of the worldly objects with a body which is filthy and transient as far as the external side is concerned and an easy prey of different passions as far as the internal side is concerned, was according to him useless.

PRAPĀTHAKA IV.

सर्वं चेदं क्षयिष्णु पश्यामो यथेमे दंशमशकादयस्तृण
वनस्पतयोद्भूतप्रध्वंसिनः । अथ किमेतैर्वा परेऽन्ये महाध-
नुर्धरोश्चक्रवर्तिनः केचित् सुदुम्नभूरिदम्नेन्द्रदुम्नकुवल्याश्व
यौवनाश्ववध्यश्वश्वपतिशशविन्दुहरिश्चन्द्राम्बरीषननक्तुस-
र्यातिथयात्यनरण्यक्षसेनादयः । अथ मरुत्तभरतप्रभृतयो राजा
नो मिषतो बन्धुवर्गस्य महतीं श्रियं त्यक्त्वाऽस्माल्लोकादमुं
लोकं प्रयाता इति । अथ किमेतैर्वा परेऽन्ये गन्धर्वासुरयक्ष
राक्षसभूतगणपिशाचोरगग्रहादीनां निरोधं पश्यामः । अथ
किमेतैर्वाऽन्यानां शोषणं महार्णवानां शिखरिणां प्रपतनं ध्रुव
स्यप्रचलनं द्रश्चनं वातरज्जूनां निमज्जनं पृथिव्याः स्थानाद
पसरणं सुराणामित्येतद्विधेऽस्मिन्संसारे किं कामोपभोगैः ।
यैरेवाशितस्यासकृदिहाऽऽवर्तनं दृश्यते । इत्युद्धर्तुमर्हसि ।
अन्धोदपानस्थो मेक इवाहमस्मिन्संसारे भगवंस्त्वं नो गति
स्त्वं नोगतिः ॥ ४ ॥

इति मैत्र्युपनिषदि प्रथमः प्रपाठकः ॥ १ ॥

सर्व sarvam, all ; च cha, and ; इदम् idam, this ; क्षयिष्णु kṣayiṣṇu, to be perishing . पश्यानः paśyānaḥ, see ; यथा yathā, just as ; इमे ime, these ; दंशमशकादयः daṁśamaśakādayaḥ, gad-flies, gnats ; तृणवनस्पतयः triṇavanaspata-
yayaḥ, grass and trees ; उद्भूताः udbhūtaḥ, produced ; प्रध्वंसिनः pradh-
vaṁsināḥ, destroyed ; अथ atha, now ; किं kim, why ; एतैः etaiḥ, these ; वा vā or, परे pare, higher ; अन्ये anye, others ; महाधनुर्धराः mahādhanurdhrāḥ,
mighty archers ; चक्रवर्तिनः chakravartināḥ, emperors ; केचित् kechit,
others ; सुद्युम्न Sudyumna, भूरिद्युम्न Bhûridyumna, इन्द्रद्युम्न Indradyumna,
कुवलाश्व Kuvalayaśva, यौवनाश्व Yauvanāśva, वध्यूश्व Vadhyraśwa, अश्वपतिः
Āśvapatiḥ, शशविन्दुः Śaśavinduḥ, हरिश्चन्द्रः Hariścandraḥ, अम्बरीष Ambariṣa,
ननक्तु Nanaktu, सार्यातिः Saryātiḥ, ययाति Yayāti, अनरण्य Anaranya, अक्षसेन
Akṣasena, आद्यः ādyaḥ, the rest ; अथ atha, or again ; मरुत्त Marutta, भरत
Bharata, प्रभृतयः prabhritayaḥ, others ; राजानः rājānaḥ, kings ; मिषतः
miṣataḥ, looking on ; बन्धुवर्गस्य bandhuvargasya, kinsmen and friends ;
महती mahatim, mighty ; श्रियं śriyam, glory ; त्यक्त्वा tyaktvā, leaving ;
अस्मात् asmāt, from this ; लोकात् lokāt, world ; अमुं amuṁ, the next ; लोकं
lokaṁ, world ; प्रयाताः prayātāḥ, passed ; इति iti, a particle ; अथ atha, now ; किम्
kim, why ; एतैः etaiḥ, talk of these ; वा vā, and ; परे pare, higher still ;
अन्ये anye, others, गन्धर्व Gandharva, असुर asura, demons ; यक्ष yakṣa, राक्षस rāk-
ṣasa, devil ; भूत bhūta, ghost, गण gaṇa, assembly ; पिशाच piśācha ;
वरग uraga, snakes ; ग्रह graha, vampires ; आदीनां ādīnām, of
the rest ; निरोधं nirodham, destruction ; पश्यामः pasyamaḥ, see ;
अथ atha, now ; किम् kim, why ; एतैः etaiḥ, of these ; वा vā, and ;
अन्यानां anyānām, शोषणं śoṣaṇam, drying up ; महार्णवाणां mahāṛṇavāṇām, the
great oceans ; शिखरिणां śikharinām, of the mountains ; प्रपतनं prapatanaṁ,
fall ; ध्रुवस्य dhruvasya, of the pole-star ; प्रचलनम् prachalanaṁ, movement ;
व्रश्चनम् vraśchanaṁ, cutting ; वातरज्जूनां vatarajjūnām, wind cords ; निमज्जनं
nimajjanaṁ, submergence ; स्थानात् sthānāt, from the place ; अपसरणम्
apasaraṇam, departure ; सुराणाम् surāṇām, of the heavenly beings ; इति iti,
particle ; एतद्विधे etadvidhe, is this ; अस्मिन् asmin, such ; संसारे sansāre, world ;
किम् kim, what is the use of ; कामोपभोगैः kāmopabhogaiḥ, with the enjoy-
ment of desires ; यैः yaiḥ, by whom, एव eva, certainly ; अशितस्य āsitasya, fed
to the full, अमकृत asakṛit, again and again ; इह iha, in this world ; आवर्तनं
āvartanaṁ, return ; दृश्यते dṛśyate, is seen, इति iti, a particle, उद्धर्तुम् udhar-
tum, to save ; अर्हसि arhasi, art able, अन्धोदयानस्थः andhodapanaṣṭhaḥ, living
in a well without water ; भेकः bhekaḥ, a frog ; इव iva, like ; अहम् aham, I ;
अस्मिन् asmin, this ; संसारे sansāre, world ; भगवन् bhagavan, an adorable one ;
त्वम् tvam, thou ; नः naḥ, our ; गतिः gatiḥ, refuge ; त्वम् tvam, thou ; नः naḥ,
our ; गतिः gatiḥ, refuge.

TRANSLATION IV.

We see all this perishable such as gnats, mosquitoes &c, and grass and herbs that grow and decay. What of these? there were many heroes and rulers of the world such as Sudyumna, Bháridyumna, Indradyumna, Kuvalayáswa, Yauvanáswa, Vadhyr-
aśwa, Aśwapati, Śaśavindu, Harśchandra, Ambarīṣa, Nanaktu, Saryāti, Yayāti, Anaraṇi, Akṣasena. &c. And Marut, Bharata and other kings with the relatives looking on, having left a great wealth and leaving this world went to the other world. What of these? There are many other superior beings such as Gandharvas, Titans, Yakṣas, dmons, an assembly of ghosts, Piśācha, serpents and vampires whose destruction we see. What of these? There is drying up of the ocean, falling down of the mountains (landslips) the digression of the polar star, cutting of the milky way, the submergence of the earth, departure of the gods from their places. What is the use of the worldly pleasure in such a world as this? It is seen that those who enjoyed it come back again and again here. Save me I am in this world like a frog in a blind well; thou art O! Sire my saviour, my saviour.

Commentary.

Brihadratha mentioned the names of the great kings, the higher beings and the great worlds perishing and came to the conclusion that there was no use in the sensual pleasure in this transient world. He further added that even the righteous souls that enjoyed the heavenly pleasure were born again and again. In such a state of the worldly pleasures he wished to be saved and Sākāyanya was the fit person to save him from the worldly bondage. He was like a helpless frog in a blind well. In the text there is the word 'vátarajju' which literally means "the rope of the air", but Rāmatīrtha the scholiast thinks it to mean 'śiśumāra chakra' which is milky way or meteor. The repetition of the words at the end of the chapter indicates its completion.

END OF PRAPĀTHAKA I.

PRAPĀTHAKA II.

अथ भगवांशाकायन्यः सुप्रीतस्त्वब्रवीद्वाजानं महाराज

बृहद्वधेक्ष्वाकुवंशध्वज शीघ्रमात्मज्ञः कृतकृत्यस्त्वं मरुन्नाम्ने
ति विश्रुतोऽसीति । अयं वाव खल्वात्मा ते यः कतमो भग
वा इति तं होवाचेति ॥ १ ॥

अथ atha, then ; भगवान् bhagaván, adorable ; शाकान्यः śákāyanyaḥ, सुप्रीतः supritaḥ, well pleased ; तु tu, but ; अब्रवीत् abravît, said ; राजानम् rājānam, to the king ; महाराज mahá ája, O ! king ; बृहद्वध Brîhadratha ; ईश्ववाकुवंशध्वज ikṣvákuvansadhvaḥ, the banner of the race of Ikṣvâku ; शीघ्रम् śîghram, speedily ; आत्मज्ञः átmajñāḥ, knower of soul or self ; कृतकृत्यः kṛitakṛityaḥ, who has attained his desires ; त्वम् tvam, thou ; मरुत् marut, wind ; नाम्ना nāmná, by the name of ; इति iti, thus ; विश्रुतः víśrutaḥ, renowned far and wide ; असि asi, art ; इति iti, thus ; अयम् ayam, this ; वाव vâva, verily ; खलु khalu, certainly ; आत्मा átmá, soul ; ते te, thine own ; यः yaḥ, which ; कतमः katamaḥ, what ; भगवा bhagavá, O ! adorable one ; इति iti, so ; तं tam, him ; ह ha, verily ; उवाच uvâcha, addressed ; इति iti, thus.

TRANSLATION I.

The sage Śákáyanya being pleased said to the king, "O ! king Brihadratha, the flag of the Ikṣâku race, thou shalt obtain the knowledge of self soon, shalt obtain thy object and shalt be known by the name of Marut. This certainly is thy "self." "Which is, s'ire ?". Then he said thus.

Commentary.

Śákáyanya was very much pleased with the propriety of the wish of Brihadratha and congratulated and blessed him for expressing such a good and worthy desire ; He said 'Here is the "self" ?' The king not understanding him asked him 'which' ? Upon this, the saint describes it as given in the following verse.

PRAPÂTHAKA II.

अथ य एष उच्छ्वासाविष्टम्भनेनोर्ध्वमुत्क्रान्तो व्ययमा
नोऽव्ययमानस्तमः प्रणुदत्येष आत्मा । इत्याह भगवान्मैत्रिः ।
इत्येवं ह्याह । अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय
परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत इत्येष आत्मे
ति होवाचेतदमृतमभयमेतद्ब्रह्मेति ॥ २ ॥

अथ athá, then ; यः yaḥ, that ; एषः eṣaḥ, which ; उच्छ्वास uchchhvāsa, breathing ; अविष्टम्भनेन āviṣṭambhanena, without ceasing ; ऊर्ध्वम् ūrdham, up ; उत्क्रान्तः utkrántaḥ, mounts up ; व्ययमानः vyayamānaḥ, wandering in various directions ; अव्ययमानः avyayamānaḥ, not wandering ; तमः tamaḥ, darkness ; प्रणुदति praṇudati, dispels ; एषः eṣaḥ, that ; आत्मा átmá, soul ; इति iti, thus ; आह āha, said ; भगवान् bhagavān, adorable ; मैत्रिः Maitriḥ, इति iti, thus ; एवम् evam, thus ; हि hi, because, आह āha, said ; अथ atha, and ; यः yaḥ, that ; एषः eṣaḥ, which ; सम्प्रसादः samprasādaḥ, what is perfectly calm (in sound sleep) ; अस्मात् asmát, from this ; शरीरात् śarīrāt, body ; समुत्थाय samutthāya, having risen above ; परं param, sūpreme ; ज्योतिः jyotiḥ, light ; उपसम्पद्य upasampadya, reaching ; स्वेन svena, own ; रूपेण rūpeṇa, with form ; अभिनिष्पद्यते abhinisṭpadyte, comes forth ; इति iti, thus ; एषः eṣaḥ, that ; आत्मा átmá, soul ; इति iti, thus ; ह ha, verily ; उवाच uvācha, said ; एतत् etat, this ; अमृतम् amritam, immortal ; अभयम् abhayam, nñfearing ; एतत् etat, this ; ब्रह्म brahma, इति iti, thus.

TRANSLATION II.

Now he who without the stoppage of up-breathing goes up, moves though immovable and removes darkness, is the self. So said the sage Maitri. He said thus "Now he who is happiness, rising from this body, having become the great light and assuming his own form, is the self" He said "he is verily immortal, fearless and he is Brahma."

Commentary.

Having described the self in a general language in the preceding verse, Śákāyanya, now proceeds to explain it specifically. When one goes to sleep, the respiratory organs perform their function ; the soul which actuates them is the self according to Maitri. This portion is liable to another interpretation ; when one is about to die and breathes rapidly, the soul which is pervading the whole body inside is the 'Self'. Śákāyanya then proceeds to give his own view and says that the one after sound sleep rises up, comes into the light of knowledge and assumes his real form is the Self. It is immortal, has no fear and is Brahma.

III.

अथ स्रल्विर्यं ब्रह्मविद्या सर्वोपनिषद्विद्या वा राजन्-

स्माकं भगवता मैत्रिणाऽऽख्याताऽहं ते कथयिष्यामीति ।
 अपहृतपाप्मानस्तिग्मतेजसा ऊर्ध्वरेतसो बालखिल्या
 इति श्रूयन्ते । अथ क्रतुं पूजापतिमब्रुवन् भगवं शकटमिवाचेतन
 मिदं शरीरं कस्यैष खल्वोद्दृशो महिमाऽतीन्द्रियभूतस्य येनै
 तद्विधमेतच्चेतनवत्प्रतिष्ठापितं प्रचोदयिता वाऽस्य यद्भगव
 न्वेत्सि तदस्माकं ब्रूहीति तान्होवाचेति ॥ ३ ॥

अथ *atha*, now ; खलु *khalu*, of a truth ; इयं *iṣam*, this ; ब्रह्मविद्या *Brahma-vidyā*, knowledge of Brahman ; सर्व *sarva*, all ; उपनिषद्विद्या *upaniṣadvidyā*, knowledge of all Upaniṣads ; वा *vá*, and ; राजन् *rājan*, O ! king ; अस्माकं *asmākam*, to us ; भगवता *bhagavatā*, by the adorable ; मैत्रिणा *maitriṇa*, by Maitri ; आख्याता *ākhyātā*, taught, told ; अहम् *aham*, I ; ते *te*, you ; कथयिष्यामि *kathayisyāmi*, will tell ; इति *iti*, it ; अथ *atha*, now ; अपहृतपाप्मानः *apahatāpāpmanāḥ*, pure from all sins ; तिग्मतेजसा *tigmatejasā*, vigorous, surpassing in might ; ऊर्ध्वरेतसः *urdharetasah*, passionless ; बालखिल्याः *valikhilyāḥ*, Valakhilyas ; इति *iti*, this ; श्रूयन्ते *śrūyante*, known in the śruti ; अथ *atha*, once ; क्रतुं *Kratum*, प्रजापतिम् *Prajāpatim*, अब्रुवन् *abruvan*, said ; भगवन् *bhagavan*, O ! adorable one ; शकटम् *śakaṭam*, cart ; इव *iva*, like ; अचेतनम् *achetanam*, without intelligence ; इदम् *idam*, this ; शरीरम् *śrīram*, body ; कस्य *kasya*, to what being ; एषः *eṣaḥ* that ; ईदृशः *īdriśaḥ*, such ; खलु *khalu*, then, verily ; महिमा *mahimā*, power ; अतीन्द्रियभूतस्य *atīndriya-bhūtasya*, belonging to what is imperceptible to the sense, belonging to supernatural beings ; येन *yena*, by which ; एतद्विधम् *etadvidham*, such ; एतत् *etat*, this (body) ; चेतनवत् *chetanavat*, like an intelligent being ; प्रतिष्ठापितं *pratiṣṭhāpitam*, has been made ; प्रचोदयिता *prachodayitā*, driver, mover ; वा *vá*, or ; अस्य *asya*, of it ; यत् *yat*, what ; भगवन् *bhagavan*, O ! adorable one ; वेत्सि *vetṣi*, knowest ; तत् *tat*, that ; अस्माकं *asmākam*, us ; ब्रूहि *bruhi*, tell ; इति *iti*, so ; तान् *tān*, them ; ह *ha*, indeed ; उवाच *uvācha*, answered ; इति *iti*, so.

TRANSLATION III.

Now verily this knowledge of Brahma, the knowledge of all Upaniṣat, O ! king was explained to us by Maitri, and which I narrate to thee. It is well known that there were sinless, resplendent and celibate Valakhilyas who said to Kratu, the lord of

the universe ; “O ! sire, this body is unintelligent like a cart ; of which supersensuous being’s glory is this that it is made intelligent of this kind ? Who is its propeller ? Tell us what your holiness knows ’. He verily said to them.

Commentary.

Śākāyanya now tells Brihadratha the knowledge of Brahma, which was received from Maitri. He says that in the days of yore, the well known Vālakhilyas who were celibate from their birth asked Kratu about the propeller or stimulator of the body which is unintelligent. The reply of Kratu is embodied in the next verse.

IV.

यो ह खलु वावोपरिस्थः श्रूयते गुणेष्विवोर्ध्वरेतसः स
वा एष शुद्धः पूतः शून्यः शान्तोऽप्राणो निरात्माऽनन्तोऽक्ष-
यः स्थिरः शाश्वतोऽजः स्वतन्त्रः स्वे महिम्नि तिष्ठत्यजे-
नेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयितावैषोऽप्यस्येति ।
ते होचुर्भगवन्कथमनेनेदृशेनानिष्ठेनैतद्विधमिदं चेतनवत्प्रति-
ष्ठापितं प्रचोदयिता वैषोऽस्य कथमिति तान्होवाच ॥ ४ ॥

यः yaḥ, he ; ह ha, verily ; खलु khalu, indeed ; वाव vāva, verily ; उपरिस्थः uparisthaḥ, abiding or standing above all ; श्रूयते Śrūyate, described in the Śrūti ; गुणेषु gūṇeṣu, amidst the objects of the world ; इव iva, like ; ऊर्ध्वरेतसः ūrdharetaṣaḥ, passionless ascetics ; सः saḥ, he ; वा vā, indeed ; एषः eṣa, this ; शुद्धः śuddhaḥ, stainless, pure ; पूतः pūtaḥ, purifying ; शून्यः śūnyaḥ, undeveloped ; शान्तः śāntaḥ, tranquil ; अप्राणः aprāṇaḥ, breathless ; निरात्मा nirātmā, unthinking, bodiless, without manas ; अनन्तः anantaḥ, endless ; अक्षयः akṣayaḥ, imperishable ; स्थिरः sthiraḥ, firm, unchangeable ; शाश्वतः śāśvataḥ, eternal, everlasting ; अजः ajaḥ, unborn ; स्वतन्त्रः svatantraḥ, independent ; स्वे sve, in his own ; महिम्नि mahimni, in greatness ; तिष्ठति tiṣṭhati, stands ; अजेन ajena, by the unborn ; इदम् idam, this ; शरीरम् śarīram, body ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितं pratiṣṭhāpitam, has been made ; प्रचोदयिता prachodayitā, driver ; वा vā, indeed ; एषः eṣaḥ, he ; अपि api, also ; अस्याśya, of it ; इति iti, so ; ते te, they ; ह ha, a parti-

ciple; ऊचुः ūchuh, said; भगवन् bhagavan, O! adorable one; कथम् katham, how; अनेन anena, by one; ईदृशेन idrīśena, by such a person; अनिष्टेन anīṣṭena, by one free from desires; अनिष्टेन anīṣṭhena, abiding aloof; without the idea of egoism with regard to one's body; without niṣṭhā strong faith in worldly matters; अणिष्टेन anīṣṭhena, by the most subtle; एतद्विधं etadvidham, such; इदं idam, this (body); चेतनवत् chetanavat, like an intelligent being; प्रतिष्ठापितं pratiṣṭhāpitam, has been made; प्रचोदयिता prachodayitā, mover; वा vā, or; एषः eṣah, he; अस्य asya, of it; कथम् katham, how; इति iti, so; तान् tān, them; ह ha, verily; उवाच uvācha, answered.

TRANSLATION IV.

“O ! celibates, he who is heard to be above the guṇas is verily the pure, holy, void, calm, breathless, selfless, unending, undecaying, permanent, eternal, unborn and independent and remains in his glory. By this unborn the body is made intelligent; he is the propeller of it.” They said “how is it made intelligent of this kind, O ! sire, by such a desireless being ? how is he its propeller ?” He said to them.

Commentary.

He addressed Vāḷakhilyas by saying that he who was apart from the corporeal body was the eternal self (ātmā) with all the epithets mentioned in the text. It was he who made the material body intelligent; it was he who made it active. Vāḷakhilyas then further asked Kratu to explain them how he imparted intelligence and activity to the material body.

V.

स वा एष सूक्ष्मोऽग्राह्योऽदृश्यः । पुरुषसंज्ञोऽबुद्धिपूर्व-
मिहैवाऽऽवर्ततेऽशेनेतिसुप्तस्यवाबुद्धिपूर्वं विबोध एवमिति ।
अथ यो ह खलु वावैतस्य सोऽशोऽयं यश्चेतामात्रः प्रतिपुरु-
षः क्षेत्रज्ञः संकल्पाध्यवसायाभिमानलिङ्गः प्रजापतिर्विश्वारूप्य-
श्चेतनेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता वैषोऽप्य-

॥ ५ ॥

TRANSLATION V.

“This subtle, incomprehensible and imperceptible (being) called Purusa is verily here without previous determination with a part, just as the awakening of a sleeping person is without previous

determination. He who is verily his part, intelligent, pervades each person, knows and shows himself by determination, attempt and egoism, is the Lord of the universe known as *viśva* (universe). This body is made to appear like intelligent by this intelligent (being); he is its propeller. They said "if by this desireless being of this kind, this (body) of this sort is made intelligent or he is its propeller, how is it?" He said to them.

Commentary.

Kratu further explains the truth or mystery of the soul to the celibates. In the human body there is one subtle substance which is intelligent; it is incomprehensible and invisible. He explains it with an illustration. Just as a slumbering person is dead to the external world to all intents and purposes and rises up after slumber without any previous determination, so does the soul inhabit the body without any previous determination. This immaterial portion, if one may be pleased to call it, is intelligent and knowing substance; it occupies every body and manifests itself by determination, attempt or activity and egoism. This self has made the body appear intelligent and stimulates it to activity. Upon this Vāḷakhilyas again asked Kratu how the self made it active. The reply of Kratu is embodied in the next verse.

VI.

प्रजापतिर्वा एकोऽग्रेऽतिष्ठत्स नारमतैकः सोत्मानमभि
ध्यात्वा बहूः प्रजा असृजत ता अश्मेवाप्रबुद्धा अप्राणाः
स्थाणुरिव तिष्ठमाना अपश्यत् स नारमत सोऽमन्यतैतासां
प्रतिबोधनायाभ्यन्तरं विविशामि । स वायुरिवाऽऽत्मानं कृ-
त्वाऽभ्यन्तरं प्राविशत् । स एको नाशकत्स पञ्चधाऽऽत्मानं
विभज्योच्यते यः प्राणोऽपानः समान उदानो व्यान इति ।
अथायं य ऊर्ध्वमुत्क्रामत्येष वाव स प्राणोऽथ योऽयमवाहसं-
क्रामत्येष वाव सोऽपानोऽथ येन वैताऽनुगृहीतेत्येष वाव स व्या-
नोऽथ योऽयं स्थविष्ठो धातुरन्नस्यापाने प्रापयत्यणिष्ठोवाङ्मेऽङ्गे

समानयत्येष वाव स समानसंज्ञा उत्तरं व्यानस्य रूपं चैतेषा
मन्तरा प्रसूतिरेवोदानस्याथ योऽयं पीताशितमुद्दिगरति नि-
गिरतीति वैष वाव स उदानः । अथोपांशुरन्तर्याममभिभव-
त्यन्तर्याम उपांशुं चैतयोरन्तरा देवौष्ण्यं प्रासुवद्ददौष्ण्यं स
पुरुषोऽथयः पुरुषः सोऽग्निर्वै श्वानरः । अन्यत्राप्युक्तमयमग्निर्वै
श्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष
घोषो भवति यस्मेतत्कर्णावपिधाय शृणोति स यदोत्क्रमिष्यन्भव-
ति नैनं घोषं शृणोति स वा एष पञ्चधाऽऽत्मानं विभज्य नि हि
तो गुहायाम् । मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आ
काशात्मेति । स वा एषोऽस्माद्बुद्धन्तरादकृतार्थोऽमन्यतार्थान
श्नानीति । अतः खानीमानि भिर्वोदितः पञ्चभी रश्मिर्वि
षयानन्ति । इति बुद्धीन्द्रियाणि यानीमान्येतान्यस्य रस्मयः
कर्मेन्द्रियाण्यस्य हया रथः शरीरं मनो नियन्ता प्रकृतिमयोऽ
स्य प्रतोदोऽग्नेन खल्वीरितः परिभ्रमतीदं शरीरं चक्रमिव मृ
त्पचेनेदं शरीरं चेतनवत्प्रतिष्ठापितं प्रचोदयिता वैषोऽप्यस्ये-
ति ॥ ६ ॥

प्रजापतिः Prajâpatih, वा vâ, verily ; एकः ekah, alone, one ; अग्रे agre. in
the beginning before creation ; अतिष्ठत् atisthat, existed, stood ; सः sah,
he ; न na, not ; अरमत aramat, enjoyed ; एकः ekah, alone ; सः sah, he ; आत्मानम्
âtmânâ, himself ; अभिध्यात्वा abhidhâtva, meditating ; बह्वीः bahvîh,
many ; असृजत् asrijata, created ; ताः tâh, them ; अश्म âsma, stone ; इव iva,
like ; अप्रबुद्धाः aprabuddhâh, without understanding, mindless ; अप्राणाः aprâ-
nâh, lifeless ; स्थाणुः sthânuh, post ; इव iva, like ; तिष्ठमाना tiṣṭhamânâ, stand-
ing ; अपश्यत् apaśyat, looked ; सः sah, he ; न na, not ; अरमत aramat, enjoyed ;
सः sah, he ; अमन्यत amanyata, thought ; एतासां etâsâm, of these ; प्रतिबोधनाय
pratibodhanâya, to animate ; अभ्यन्तरं abhyantaram, within ; विविशामि

viviśāmi, enter ; सः saḥ, he ; वायुः vāyuḥ, air ; इव iva, like ; आत्मानं ātmānam, himself ; कृत्वा kṛtvā, making ; अभ्यन्तरं abhyantaram, within , प्राविशत् prāviśat, entered ; सः saḥ, he ; एका ekaḥ, one ; न na, not ; अशक्तः aśakat, could ; सः saḥ, he ; पञ्चत्र pañchadhā, five-fold : आत्मानं ātmānam, himself ; विभज्य vibhajya, dividing ; उच्यते uchyate, called, named ; यः yaḥ, that ; प्राणः Prāṇaḥ, अपानः Apāṇaḥ, समानः Samānaḥ, उदानः Udānaḥ, व्यानः Vyānaḥ, इति iti, अथ atha, now ; अयं Ayam, that ; यः yaḥ, which ; उर्ध्वम् ūrdhvam, upwards ; उत्क्रामति utkrāmati, rises ; एषः eṣaḥ, that ; वाव vāva, verily ; सः saḥ, it ; प्राणः Prāṇaḥ, अथ atha, then ; अयं ayam, that ; यः yaḥ, which ; अवाङ् avāṅ, downwards ; सङ्क्रामति saṅkrāmati, moves ; एषः eṣaḥ, that ; वाव vāva, verily ; सः saḥ, this ; अपानः Apāṇaḥ, अथ atha, now ; येन yena, by which ; वा vā, एता eṭā, these two ; अनुगृहीता anugṛihītā, held, served ; इति iti, एषः eṣaḥ, that ; सः saḥ, this ; वाव vāva, verily ; व्यानः Vyānaḥ, अथ atha, then ; यः yaḥ, that ; अयं ayam, which ; स्थविष्ठः sthaviṣṭhaḥ, grosser ; धातुः dhātuḥ, materials ; अन्नस्य annasya, of food ; अपाने apāne, to the lower bowel ; प्रापयति prāpayati, carries off ; अणिष्ठः aṇiṣṭhaḥ, subtler of finer material ; अङ्गे aṅge, to the limb ; अङ्गे aṅge, to the limb ; समानयति samānayati, brings, conveys ; एषः eṣaḥ, that ; वाव vāva, verily ; सः saḥ, this ; समानसंज्ञा samānasanjñā, called samāna or equalising air ; उत्तरं uttaram, after these ; व्यानस्य vyānasya, of the vyāna ; रूपं rūpam, appearance ; च cha, and ; एतेषाम् eteṣām, of them ; अन्तरा antarā, between ; प्रसूतिः prasūtiḥ, rise, एव eva, certainly ; उदानस्य udānasya, of the udānaḥ ; अथ atha, then ; यः yaḥ, which ; अयं ayam, that ; पीताशितम् pītāśitam, the food eaten or drunken ; उद्विगरति udgirati, brings up or belches forth ; निगिरति nigirati, carries down ; इति iti, thus ; वा vā, एषः eṣaḥ, that ; वाव vāva, verily ; सः saḥ, this ; उदानः Udānaḥ, अथ atha, now ; उपांशुः upāṁśuḥ, अन्तर्यामिन् antaryāmaṁ, on the antaryānaḥ ; अभिभवति abhibhavati, depends ; अन्तर्यामिन् antaryāmaḥ. उपांशुम् Upāṁśum, च cha, also ; एतयोः etayoḥ, of these two ; अन्तरा antarā, between ; देवः dewaḥ, the self-resplendent ; औष्ण्यं auṣṇyam, heat ; प्रासुवत् prāśuvat, produced.

Note :—Another reading is *antarāt eva auṣṇyam prāśuva*. Here *antaram* means the middle, namely, the mūlādhāra. *Antarat*, from this middle region *eva*, alone only, that is, from no other region.

सः saḥ, that ; यत् yat, that ; औष्ण्यम् auṣṇyam, heat ; पुरुषः puruṣaḥ, soul ; अथ atha, and ; यः yaḥ, this ; पुरुषः puruṣaḥ, soul ; सः saḥ, that ; अग्निः agniḥ, fire ; वैश्वानरः Vaiśvānaraḥ, अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, said ; अयम् ayam, this ; अग्निः agniḥ, fire ; वैश्वानरः Vaiśvānaraḥ, यः yaḥ, that ; अयम् ayam, which ; अन्तःपुरुषे antahpuruṣe, within the

body ; येन yena, by which ; इदम् idam, this ; अन्नं annam, food ; पच्यते pachyate, is digested ; यत् yat, that ; इदम् idam, which ; अद्यते adyate, is eaten ; तस्य tasya, of which ; एषः eṣaḥ, this ; घोषः ghoṣaḥ, noise ; भवति bhavati, is ; यम् yam, which ; एतत् etat, in this manner ; कर्णौ karnaṁ, both ears ; अपिघाय apidhāya, closing ; शृणोति śṛṇoti, hears ; सः saḥ, he ; यदा yadā, when ; उत्क्रमिष्यन् utkramiṣyan, about to depart ; भवति bhavati, is ; न na, not ; एनं enaṁ, this ; घोषं ghoṣam, noise ; शृणोति śṛṇoti, hears ; सः saḥ, he ; वा vá, or ; एषः eṣaḥ, this ; पञ्चधा Pañchadhā, five-fold ; आत्मानं ātmānam, himself ; विभज्य vibhajya, having divided ; निहितः nihitaḥ, as hidden , गुहायां gulhāyām, in the secret place, in the internal cavity ; मनोमयः manomayaḥ, assuming the nature of mind, seeming to be made up of mind ; प्राणशरीरः prāṇaśarīraḥ, with the Prāṇas as his body ; भारूपः bhārūpaḥ, with light as his form ; सत्यसङ्कल्पः satyasaṅkalpaḥ, having determined volitions ; आकाशत्मा ākāśātmā, nature as ether, free like ether ; इति iti, a participle ; सः saḥ, he ; वा vá, or ; एषः eṣaḥ, he ; अस्मात् asmāt, this ; हृदन्तरात् hṛidantarāt, from within the heart ; अकृतार्थः akritārthaḥ, having its purpose yet unattained ; अमन्यत amanyata, thought ; अर्थान् arthān, objects ; अश्नानि aśnāni, enjoy ; इति iti, certainly ; अतः ataḥ, therefore ; खानि khāni, apertures ; इमानि imāni, these ; भित्त्वा bhitvā, having broken ; उदितः uditāḥ, uditāḥ, rising up ; पञ्चभिः pañchabhiḥ, by five ; रश्मिभिः raśmibhiḥ, by reins ; विषयान् viśvayān, objects ; अस्ति atti, enjoys , इति iti, thus ; बुद्धीन्द्रियाणि buddhīndriyāṇi, organs of sense ; यानि yāni, that ; इमानि imāni, these ; एतानि etāni, these ; अस्य asya, its ; रश्मयः raśmayāḥ, reins ; कर्मेन्द्रियाणि karmendriyāṇi, organs of action ; अस्य asya, its ; हयाः hayāḥ, horses ; शरीरं śarīram, body ; रथः rathaḥ, chariot ; मनः manaḥ, mind ; नियन्ता niyantā, charioteer ; प्रकृतिमयः prakṛitimayaḥ, character, temperament ; अस्य asya, its ; प्रतोदः pratodaḥ, whip ; अनेन anena, by this whip ; खलु khalu, verily ; ईरितः īritaḥ, round and round ; परिभ्रमति praribhramati, goes ; इदं idam, this ; शरीरं śarīram, body ; चक्रम् chakram, wheel ; इव iva, like ; मृत्पचेन mṛitpachena, by a potter ; इदं idam, this ; शरीरं śarīram, body ; चेतनवत् chetanavat, like an intelligent being ; प्रतिष्ठापितं prātiṣṭhāpitam, has been made ; प्रचोदयिता prachodayitā, driver ; वा vá, or ; एषः eṣaḥ, this ; अपि api, also ; अस्य asya, its ; इति iti, thus.

TRANSLATION VI.

In the beginning, the Lord of the universe was alone ; being alone he did not enjoy it. He meditating on himself created many creatures ; he saw them remaining unintelligent like stones and lifeless like pillars, He was not satisfied ; he thought "Let me

enter into them to make them intelligent. He made himself like air and entered inside ; he alone was not capable and having divided himself into five parts was called Prāṇa, Apāṇa, Samāna, Udāna and Vyāna. That which goes up is certainly Prāṇa ; that which goes down is certainly Apāṇa ; that which is the supporter of these (two) is Vyāna ; that which carries the grossest part of the food to the Apāṇa or distributes the minutest one to every part of the body is verily called Samāna. Subsequent is the form of Vyāna. In the middle of them is the production of Udāna. That which throws up and down the thing eaten and drunk is verily Udāna.

Now the upāṃśu stands over against the Antaryāma and the Antaryāma as against the upāṃśu, between these two is produced the divine heat ; that which is heat is Puruṣa : that which is puruṣa is called Vaiśvānara fire. Elsewhere it is said, it is the Vaiśvānara fire which is inside the puruṣa, by which food is digested and by which it is eaten. It is its noise which one hears on closing the ears ; but when one is to depart, this noise is not heard. He verily dividing himself into five parts is concealed in the cave ; he is made of mind, has vital air for his body, has light for his form, has true determination and ether for his soul. He considers his object unaccomplished from the interior of his heart 'Let me enjoy the objects.' He having come out piercing through the sensory organs, enjoys the objects with the five reins. The sensory organs are his reins ; the motor organs are his horses, the body is the chariot, mind is the driver, his whip is made of nature : driven by it this body moves like a wheel driven by a potter. This body is made intelligent and he is its propeller.

Commentary.

The present verse explains the mode by which the corporeal body is made intelligent. In the beginning of the creation there was the Lord of the universe alone ; there was no second. As he felt solitary, he wanted to be many as the text of the Upaniṣat puts it. He created

many beings but they were lifeless as stones or pillars. In order to give them life he wished to enter into them ; but as he was alone, he could not do it; so he divided into five vital airs known as *prāṇa*, *apāna*, *vyāna*, *samāna*, and *udāna* and entered into the body. (As to the full description of these five vital airs, see the *Siddhānta Darśanam* of S. B. H. vol. xxix. at p. p. 15 & 16).

The *Prāṇa* and *Apāna* are compared to two soma cups called *Upāmān* and *Antaryāma* placed at the two extremities of the *Antarvedi* (inner altar); in the middle the soma juice is extracted and fermented. In the middle of these two vital airs, there is divine heat called *Puruṣa* or the *Vaiśvānara* fire. This animal heat which in its normal temperature is 98·2. is the cause of the digestion of food; it is by reason of the existence of this temperature that one hears *anāhata* sound in the ears by closing them. According to the *Upaniṣat*, this *anāhata* sound is not heard when one is about to die, provided he is in his senses. See also at p. 175 of *Antareya Upaniṣat* of S. B. H. series. The self or ego is hidden in the heart which is called cave in the text. The ancient Hindus believed the heart to be the seat of soul. He thought his desires could not be fulfilled by means of remaining in the heart and therefore, came out of it by piercing through the five sensory organs and enjoyed the sensual objects. The body is compared to a chariot; the motor organs with the horses, the sensory organs with the reins, the mind with the driver and the inborn nature with the whip. See also *Kāthopaniṣad* III. 3. 4. and compare Platonic figure in *Phædrus* (vide Gough's philosophy of the *Upaniṣat* p. 140). See *Aitareya Upaniṣat* p. 129. In this way the body moves and appears intelligent. The self is the mover of it.

VII.

स वा एष आत्मेहोशन्ति कवयः सितासितैः कर्मफलै
रनभिभूत इव प्रतिशरीरेषु चरति अज्यक्तत्वात्सौक्ष्म्याददृश्य
त्वादग्राह्यत्वान्निर्ममत्वाच्चानवस्थोऽसति कर्ताऽकर्तृवावस्थः
स वा एष शुद्धः स्थिरोऽचलश्चालेप्योऽव्यग्रो निस्पृहः प्रेक्षक
वदवस्थितः स्वस्थश्च । ऋतभुग्गुणमयेन पटेनाऽऽत्मानमन्त-
र्धायावस्थिता इत्यवस्थिता इति ॥ ७ ॥ इति मैत्र्युपनिषदि

द्वितीयः प्रापाठकः ॥ २ ॥

सः saḥ, this ; वा vā, indeed ; एषः eṣaḥ, that ; आत्मा ātmā, soul, self ; इह iha, in this world ; उ॒सन्ति uśanti, desire ; कवयः kavayaḥ, the wise ; सिता॒सितैः sitāsitaiḥ, by bright or dark ; कर्म॒फलैः karmaphalaiḥ, by fruits of actions ; अनभि॒भूः anabhibhūtaḥ, unassailed.

Note :—Max Muller reads uśan iva instead of uśanti and translates the passage as 'seeming to be filled with desire'.

इव iva, as it were; प्रति॒शरीरेषु prati-śarīreṣu, in every body; चरति charati, wanders ; अव्यक्त॒त्वात् avyaktatvāt, non-manifestation ; सौक्ष्म्यात् sauksmyāt, minuteness; अदृश्य॒त्वात् adṛśyatvāt, from invisibility; अग्राह्य॒त्वात् agriāhyatvāt, from incomprehensibility ; निर्मम॒त्वात् nirmamatvāt, from its purity from egoism ; च cha, and ; अवस्थः anavasthaḥ, abiding nowhere ; असति asati, not being ; कर्ता karta, an agent ; अकर्ता akarta, not an agent ; एव eva, certainly ; अवस्थः avasthaḥ, abiding in the non-existent ; सः saḥ, he ; वा vā, certainly ; एषः eṣaḥ, he ; शुद्धः śuddhaḥ, pure ; स्थिरः sthiraḥ, firm, unchanging ; अचलः achalaḥ, stable, unmoving ; च cha, and ; अलेप्यः alepyaḥ, undefilable ; अव्यग्रः avyagraḥ, unmoved ; निस्पृहः nisprīhaḥ, free from desire ; प्रेक्ष॒कवत् prekṣakavat, as a spectator ; अवस्थितः avasthitaḥ, remaining ; स्वस्थः svasthaḥ, resting in itself ; ऋत॒भुक् ṛitabhuk, enjoyer of ṛita, or his good works ; गुण॒मयेन guṇamayena, with the three qualities ; पटेन paṭena, by cloak, web ; आ॒त्मानम् ātmānam, itself ; अन्तर्धा॒य antardhāya, having concealed. अवस्थिता avasthita, stands, appears, इति iti, a participle; अवस्थिता avasthita, stands ; इति iti, a participle.

TRANSLATION VII.

He is self, so the wise men say. He being unaffected by the pure and dark fruits of his deeds migrates in each body. He is not affected by three states of existence by reason of his non-manifestation, subtlety, imperceptibility, incomprehensibility and non-attachment ; though he (appears) an actor in ignorance but remains inactive. He is verily pure, permanent, immovable, unaffected, unagitated, desireless and remains in himself like a looker on. He remains, as the enjoyer of the fruit of his deeds by concealing himself in a cover made of uśas.

Commentary.

The soul which is described in the preceding verse migrates from body to body untouched by the fruits of the deeds. It is above three states of existence, viz, waking, sleeping and dreaming, because it is non-manifest, subtle, imperceptible, incomprehensible and unattached. It is not actor in reality though it appears to be so in ignorance. It is pure, eternal, and inactive but is only a looker-on or a spectator. Being clothed in satwa, rajas, tamas, it reaps the fruit of the actions. The repetition of the words indicates the end of the chapter.

END OF PRAPÂTHAKA II.

PRAPÂTHAKA III.

I.

ते होचुर्भगवन्यदेवमस्याऽऽत्मनो महिमानं सूचयसीत्यन्यो
वा परः कोऽयमात्माख्यो योऽयं सितासितैः कर्मफलैरभिभूय
मानः सदसद्योनिमापद्यता इत्यवाञ्च्योर्ध्वा वा गतिर्द्वन्द्वैरभि
भूयमानः परिभ्रमति ॥ १ ॥

ते te, they, (the Vāṇakhilyas); इ ha, verily, then; ऊचुः ūchuḥ, said; भगवन् bhagavan, O ! Saint; यदि yadi, if; एवम् evam, thus; अस्य asya, of that; आत्मनः ātmanah of self; महिमानं mahimānam, greatness; सूचयसि sūchayasi, showest, declarest; इति iti, then; अन्यः anyah, other; वा vā, or, probably; परः parah, different; कः kaḥ, who; अयम् ayam, that; आत्माख्यः ātmākhyah, called self; यः yah, that; अयं ayam, who; सितासितैः sitāsitaiḥ, by bright and dark; कर्मफलैः karmaphalaiḥ, by fruits of actions; अभिभूयमानः abhibhūyamānah, overcome; सदसद्योनिम् sat-asat-yonim, good or bad birth; आपद्यते āpadyate, obtains, enters; इति iti, thus; अवाच्या avācchyā, downward; ऊर्ध्वं ūrddhvā, upwards; वा vā, or; गतिः gatiḥ, course; द्वन्द्वैः dvandvaiḥ, by the various pairs; अभिभूयमानः abhibhūyamānah, assailed, overcome; परिभ्रमति paribhramati, wanders about.

TRANSLATION II.

They said "O ! sire, if you mention it to be the glory of this self, who is the other different from it called 'self', who being affected by the white and black fruits of the actions obtains good and bad births or being overcome by the extremes and wandering up and down, migrates?"

Commentary.

The Vālakhilyas being thus enlightened by Kratu, asked him about the other self called individual self who enjoying the fruit of his action migrates from one body to another.

II.

अस्ति खल्वन्योऽपरो भूतात्माख्यो योऽयं सितासितैः
कर्मफलैरभिभूयमानः सदसद्योनिमापदस्ता इत्यवज्ज्योध्वा
वा गतिर्द्वैरभिभूयमानः परिभ्रमतीत्यस्योपव्याख्यानम् ।
पञ्चतन्मात्रा भूतशब्दो नोच्यन्तेऽथ पञ्चमहाभूतानि भूतशब्दे-
नोच्यन्तेऽथ तेषां यत्समुदयं तच्छरीरमित्युक्तमथ यो ह
खलु वाव शरीर इत्युक्तं स भूतात्मेत्युक्तम् । अथामृतोऽस्या
ऽऽत्मा बिन्दुरिव पुष्करा इति स वा एषोऽभिभूतः प्राकृतैर्गु-
णैरिति । अथोऽभिभूतत्वात्संमूढत्वं प्रयातः संमूढत्वात् आ-
त्मस्थं प्रभुं भगवन्तं कारयितारं नापश्यद्गुणौघैरुह्यमानः क-
लुषीकृतश्चास्थिरश्चञ्चलो लुप्यमानः सस्पृहो व्यग्रश्चाभिमानि-
त्वं प्रयाता इत्यहं सो ममेदमित्येवं मन्यमानो निबधनात्या-
मनाऽऽत्मानम् । जालेनेव खचरः कृतस्यानुफलैरभिभूयमा-
नः सदसद्योनिमापदस्ता इत्यवज्ज्योध्वा वा गतिर्द्वैरभिभू-
यमानः परिभ्रमति कतम एष इति तान्होवाचेति ॥ २ ॥

अस्ति *asti*, is ; खलु *khalu*, indeed ; अन्यः *anyaḥ*, other ; अपरः *aparaḥ*, different ; भूतात्मन्यः *bhūtatmān्यः*, called the elemental soul ; यः *yaḥ*, who ; अयं *ayam*, that ; सितसितैः *sitāsitaḥ*, by good or bad ; कर्मफलैः *karmaphalaiḥ*, by fruits of actions ; अभिभूयमानः *abhibhūyamaṇaḥ*, overcome, assailed ; सदेव्यं *sat-asat-yoniṃ*, good or bad birth ; आपद्यते *āpadyate*, obtains, enters on ; इति *iti*, thus ; अवक्ष्य अवक्ष्य, downwards ; ऊर्ध्व उर्ध्व, upwards ; वा *vā*, or ; गतिः *gatiḥ*, course ; द्वन्द्वैः *dvandvaiḥ*, by the various pairs ; अभिभूयमानः *abhibhūyamaṇaḥ*, overcome, assailed ; परिभ्रमति *paribhramati*, wanders about ; इति *iti*, thus ; अस्य *asya*, thereof ; उपाख्यानं *upākhyānam*, description ; पञ्चतन्मात्रा *pañcha-tannātrā*, the five rudiments (sound, touch, form, taste, smell) ; भूतशब्देन *bhūtaśabdena*, by the name of element ; उच्यन्ते *uchyante*, are called ; अथ *atha*, also ; पञ्चमहाभूतानि *pañchamahā-bhūtāni*, the five gross elements ; भूतशब्देन *bhūtaśabdena*, by the name of element ; उच्यन्ते *uchyante*, are called ; अथ *atha*, and ; तेषां *teṣāṃ*, of these ; यत् *yat*, that ; समुदयं *samudayam*, aggregation ; शरीरम् *śarīram*, the body ; इति *iti*, thus ; उक्तम् *uktam*, called ; अथ *atha*, and, lastly ; यः *yaḥ*, which ; ह *ha*, verily ; खलु *khalu*, verily ; वाच *vāva*, verily ; शरीरे *śarīre*, in the body ; इति *iti*, thus ; उक्तं *uktam*, was said ; सः *saḥ*, he ; भूतात्मा *bhūtatmā*, the elemental soul ; इति *iti*, thus ; उक्तं *uktam*, called ; अथ *atha*, thus ; अमृतः *amṛtaḥ*, immortal ; अस्य *asya*, his ; आत्मा *ātmā* self ; बिन्दुः *binduḥ*, a drop of water ; इव *iva*, like ; पुष्करे *puṣkare*, on a lotus leaf ; इति *iti*, thus ; सः *saḥ*, he ; वै *vai*, verily ; एषः *eṣaḥ*, himself ; अभिभूतः *abhibhūtaḥ*, becomes assailed ; प्राकृतैः *prākṛitaiḥ*, by nature ; गुणैः *guṇaiḥ*, by the qualities ; इति *iti*, thus ; अथ *atha*, now ; अभिभूतत्वात् *abhibhūtātvāt*, from being thus assailed, because he is thus overcome ; सम्मूढत्वम् *sammūḍhatvam*, bewilderment ; प्रयातः *prayātaḥ*, suffers, becomes ; सम्मूढत्वात् *sammūḍhatvāt*, from its bewilderment ; आत्मस्थं *ātmastham*, dwelling within himself ; प्रभुं *prabhum*, lord ; भगवन्तं *bhagavantam*, holy ; कारयितारं *kārayitāram*, creator, the true cause of action ; न *na*, not ; अपश्यत् *apaśyat*, saw ; गुणोच्चैः *guṇoghaiḥ*, by the stream of waves of qualities ; उह्यमानः *uhyamānaḥ*, borne along, carried along ; कलुषीकृतः *kaluṣīkṛtaḥ*, soiled, darkened in his imaginations ; च *cha*, and ; अस्थिरः *asthiraḥ*, unstable ; चञ्चलः *chañchalaḥ*, fickle ; लुप्यमानः *lupyamānaḥ*, bereft of all true knowledge ; सस्पृहः *sasprīhaḥ*, full of desires ; व्यग्रः *vyagraḥ*, forlorn, vacillating , च *cha*, and ; अभिमनित्वं *abhimānitvam*, self-consciousness ; प्रयाता *prayātā*, becomes subject to ; इति *iti*, thus ; अहं *aḥam*, I ; स *sa*, another ; उ *u*, also ; मम *mama*, mine ; इदम् *idam*, this ; इति *iti*, such ; एवं *evam*, in this way ; मन्यमानः *manyamānaḥ*, thinking ; निबध्नाति *nibadhnāti*, binds ; आत्मना *ātmānā*, by himself ; आत्मनं *ātmānam*, himself ; जालेन *jālena*, by net, with the

of the Sāṅkhya philosophy are included ; the body is made up of them : that which pervades the body is called Bhūtātma translated here as embodied soul ; others have translated it as 'elemental soul'. Though it is immortal, and is like a water drop on a lotus leaf, yet it is overcome by the three guṇas of nature, viz, Sattwa, Rajas and Tamas. Being thus affected, it becomes perplexed and forgets its creator, the Lord. Being thus tossed up by the different waves of the guṇas, it becomes unstable, fickle, lost, bewildered and self-conceited. It is full of egotism, thinks 'I' 'he' 'it is mine' &c and thus binds itself to the world like a bird ensnared in a net and reaping the fruit of its action, transmigrates in different bodies. Upon this, the Vāḷakhilyas further asked Kratu to explain the nature of the soul which he does in the next verse.

III.

अथान्यत्राप्युक्तं यः कर्ता सोऽयं वै भूतात्मा करणैः
कारयिताऽन्तःपुरुषः । अथ यथाऽग्निनाऽयस्पिण्डोऽन्यो वाऽ
भिभूतः कर्तृभिर्हन्यमानो नानात्वमुपैत्येवं वाव खल्वसौ भू-
तात्माऽन्तःपुरुषेणाभिभूतो गुणैर्हन्यमानो नानात्वमुपैति ।
चतुर्जालं चतुर्दशविधं चतुरशीतिधा परिणतं भूतगणमेतद्वै
नानात्वस्य रूपम् । तानि ह वा एतानि गुणानि पुरुषेणोरि-
तानि चक्रमिव मृत्पचेनेति । अथ यथाऽयस्पिण्डे हन्यमाने
नाग्निरभिभूयत्येवं नाभिभूयत्यसौपुरुषोऽभिभूयत्ययं भूतात्मो
पसंश्लिष्टत्वादिति ॥ ३ ॥

अथ atha, this very fact ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, said ; यः yaḥ, he who ; कर्ता kartā, agent, actor ; सः saḥ, he ; अयं ayam, he , वै vai, verily ; भूतात्मा bhūtātma, the elemental soul ; करणैः karaṇaiḥ, by means of the organs ; कारयिता kārayitā, who causes to act ; अन्तः-पुरुषः antaḥpuruṣaḥ, the internal soul ; अथ atha, now ; यथा yathā, as ; अग्निना agninā, by fire ; अयस्पिण्डः aysopiṇḍaḥ, the ball of iron ; वा vā, and ; अभिभूतः abhibhutaḥ, pervaded ; कर्तृभिः kartṛibhiḥ, smiths, workmen ; हन्यमानः hanyamānaḥ, hammered ; नानात्वम् nānātvam, manifold ; उपैति upaiti, becomes ; एवं evam, in this way ; वाव vāva, verily ; खलु khalu, verily ; असौ asau

asan, this ; भूतात्मा bhûtâtma, elemental soul ; अन्तःपुरुषेण antaḥ-puruṣeṇa, by the internal soul ; अभूतः abhibhûtaḥ, pervaded, informed ; गुणैः guṇaiḥ, by the qualities ; हन्यमानः hanyamānaḥ, hammered ; नानात्वम् nânâtvaṁ, manifold ; उपैति upaiti, becomes ; चतुर्जालं chaturjālam, the four tribes ; चतुर्दशविधं chaturdaśavidham, fourteen kinds (of worlds) ; चतुरशीतिधा chatur-āśitidhā, eighty-four (kinds of more kinds of species) ; परिणतं pariṇatam, multiplied, changed ; भूतगणम् Bhûtagaṇam, 'aggregation of the elements ; एतत् etat, all this ; वै vai, verily ; नानात्वस्य nânâtvasya, of manifoldness ; रूपं rūpam, appearance ; तानि tani, these, ह ha, certainly ; वा vā, or ; एतानि etāni, all (multiplied things) ; गुणानि guṇāni, the qualities ; पुरुषेण puruṣeṇa, by the soul ; ईरितानि īritāni, are impelled ; चक्रम् chakram, the wheel ; इव iva, like ; मृत्पचेन mṛtipachena, by the potter ; इति iti, a participle ; अथ atha, and ; यथा yathā, as ; अयास्पन्दे ayaśpande, the ball of iron ; हन्यमाने hanyamāne, is hammered ; न na, not ; अग्निः agniḥ, fire ; अभिभूयति abhibhūyati, is overpowered ; एवं evaṁ, in the same way, so ; न na, not ; अभिभूयति abhibhuyati, is overpowered ; अस्मै asau, this ; पुरुषः puruṣaḥ, soul ; अभिभूयति abhibhuyati, is overpowered ; अयं ayam, he ; भूतात्मा bhûtâtma, the elemental soul ; उपसंश्लिष्टत्वात् upasamśliṣṭatvāt, by its connection (with the component elements of the body) ; इति iti, a participle.

TRANSLATION II.

Now it is also said elsewhere ; that which is the agent is the embodied soul : that which makes the organs act is the internal self. Just as an iron ball or any other (thing) pervaded by fire and struck by the workmen, becomes manifold, similarly does this embodied soul pervaded by the internal self and assailed by the guṇas verily becomes manifold. This elemental collection verily converted into four nets, fourteen classes and eighty four varieties, is the form of the variety ; those and these multiplied are verily moved by the Puruṣa like a wheel by a potter. Just as fire, is not overcome on the iron ball being struck, so this puruṣa is not overcome but only this embodied soul by reason of the contact.

Commentary.

Kratu explains the difference between the individual and the supreme souls. The former is the actor and the latter makes the former

act by means of the organs. He gives an example of a red hot iron-ball; it is hammered by the workmen, but the fire is not beaten. It is only the iron ball that receives the strokes. The sparks that issue forth from the fire make it manifold. Similarly the individual soul is affected by transmigration but not the internal self which pervades it. The four-
nets in the text mean four kinds of animal and vegetable kingdoms, viz, oviparous, viviparous, sweat-born and earth-born; fourteen classes mean the fourteen regions and eighty four varieties are the sub-classes of the four kinds of kingdoms enumerated above.

IV.

अथान्यत्राप्युक्तं शरीरमिदं मैथुनादेवोद्भूतं संवृद्धु-
पेतं निरयेऽथ मूत्रद्वारेण निष्क्रान्तमस्थिभिश्चितं मांसेनानुलि-
प्तं चर्मणाऽवनद्धं विण्मूत्रपित्तकफमज्जामेदोवसाभिरन्यैश्चाऽऽम-
यैर्बहुभिः परिपूर्णकोश इव वसुना ॥ ४ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, said ; शरीरम् śarīram, body ; इदं idam, this ; मैथुनाद् maithunāt, from sexual intercourse ; एव. eva, verily ; उद्भूतं udbhūtam, sprang, produced ; संवृद्धिं samvṛiddhi, growth ; उपेतं upetam, received, assumed ; निरये. niraye, in a place like hell ; अथ. atha, thence ; मूत्रद्वारेण. mūtradvāreṇa, by the urinary passage ; निष्क्रान्तम् niṣkrāntam, issued ; अस्थिभिः asthibhiḥ, by bones ; चितं chitam, built, heaped ; मांसेन māṁsena, by flesh ; अनुलिप्तः anu-
liptam, bedaubed ; चर्मणा charmaṇā, with skin ; अवनद्धं avanaddham, en-
wrapped, thatched ; विट् viṭ, ordure ; मूत्र mūtra, urine ; पित्त pitta, bile ;
कफ kapha, phlegm ; मज्जा majjā, marrow ; मेदः medaḥ, fat ; वसाभिः vasābhiḥ,
by adipose tissue ; अन्यैः anyaiḥ, by others ; च. cha, and ; आमयैः āmayaiḥ, dis-
eases ; बहुभिः bahubhiḥ, many ; परिपूर्णं paripūrṇam, filled ; कोशः kośaḥ,
treasury ; इव. ive, like ; वसुना vasunā, by wealth.

TRANSLATION IV.

Now it is also said elsewhere that this body is produced by coition, nourished in hell, thrown out by the urinary passage, filled with bones, plastered with muscles, covered with skin and full of faeces, urine, bile, phlegm, marrow, fat, omentum and many other diseases like a treasure full of wealth.

Commentary.

The present verse describes the growth of the body from the period of gestation and its passage from the womb to the external world. It is made up of bones, flesh, marrow and other substances mentioned in the text. The picture of the body is very bad and is, therefore, despicable.

V.

अथान्यत्राप्युक्तं संमोहो भयं विषादो निद्रा तन्द्री प्र
मादो जरा शोकः क्षुत्पिपासा कार्पण्यं क्रोधो नास्तिक्यमज्ञा
नं मात्सर्यं नैष्कारुण्यं मूढत्वं निर्व्रीडत्वं निराकृतित्वमुद्धत-
त्वमसमत्वमिति तामसानि ।

अन्तस्त्वृष्णा स्नेहो रागो लोभो हिंसा रतिर्द्विष्टिर्व्यावृत्तत्वं
मीर्ष्याऽकाममस्थिरत्वं चलत्वं व्यगृत्वं जिगीषाऽर्थोपार्जनं
मित्रानुग्रहणं परिग्रहावलम्बोऽनिष्टेष्विन्द्रियार्थेषु द्विष्टिरिष्टे
ङ्गः शुक्तस्वरोऽन्नतमस्त्विति राजसान्येतैः परिपूर्ण एतैरभिभू
ष्वभिष्वता इत्ययं भूतात्मा तस्मान्नानारूपाण्याप्नोतीत्या
प्नोतीति ॥ ५ ॥

इति मैत्र्युपनिषदि तृतीयः प्रपाठकः ॥ ३ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also : उक्तं uktam, said ; समोहः sammohah, bewilderment, confusion ; भयं bhayam, fear ; विषादः viśādaḥ, grief, despondency ; निद्रा nidrā, sleep, drowsiness ; तन्द्री tandrī, sloth ; प्रमादः pramādaḥ, inattention, carelessness ; जरा jarā, old age ; शोकः śokaḥ, sorrow ; क्षुत् kṣut, hunger ; पिपासा pipāsā, thirst ; कार्पण्यं kārpanyam, niggardliness ; क्रोधः krodhaḥ, wrath ; नास्तिक्यं nāstikyam, atheism, infidelity ; अज्ञानं ajñānam, ignorance ; मात्सर्यं mātsaryam, envy ; नैष्कारुण्यं naiṣkārūnyam, cruelty, mercilessness ; मूढत्वं mūḍhatvam, folly ; निर्व्रीडत्वं nirvrīḍatvam, shamelessness ; निराकृतित्वम् nirākṛititvam, irresolution ; उद्धतत्वम् uddhatvam, rashness ; असमत्वम् asamatvam, fickleness, changeability ; इति iti, these ; तामसानि tāmasāni, the effects of (the quality

of) darkness ; अन्तस्त्रिष्णः antastrīṣṇā, internal thirst ; another reading is atastrīṣṇā in which case the meaning is, atah param trīṣṇā and concerning the rājas are to be related ; स्नेहः snehaḥ, fondness ; रागः rāgaḥ, inordinate affection, passion ; लोभः lobhaḥ, covetousness ; हिंसा himsā, maleficence ; रतिः ratiḥ, love ; द्विष्टिः dviṣṭiḥ, hatred ; व्यावृत्तत्वम् vyāvṛṭtatvam, dissimulation ; ईर्ष्या īrṣyā, jealousy ; अकामम् akāma m, vain, fruitless ; अस्थिरत्वम् asthiratvam, restlessness ; चलत्वम् chaltavam, fickleness, caprice ; व्यग्रत्वम् vyagratvam, excitement, unstableness ; जिगीषा jigīṣā, emulation ; अर्थोपाजनं arthopārjanam, pursuit of wealth ; मित्रानुग्रहणं mitrānugrahaṇam, conciliation of friends ; परिग्रहावलम्बः parigrahāvalambāḥ, energy in the management of household affairs ; अनिष्टेषु anīṣṭeṣu, disagreeable, undesired ; इन्द्रियार्थेषु indriyārtheṣu, to sensual objects ; द्विष्टिः dviṣṭiḥ, aversion ; इष्टेषु iṣṭeṣu, to agreeable objects ; अभिस्वङ्गः abhiṣvaṅgaḥ, attachment, devotion ; शुक्तस्वरः śuktosvaraḥ, whispering ; अन्नतमः annatamaḥ, prodigality, largess-scattering ; तु tu, but, while ; इति iti, these ; राजसानि rājasāni, the result of the quality of passion ; एतैः etaiḥ, with these ; परिपूर्णः paripūrṇaḥ, is filled ; एतैः etaiḥ, by these ; अभिभूता abhibhūtā, is overpowered ; इति iti, thus ; अयं ayam, this ; भूतात्मा bhūtātmā, elemental soul ; तस्मात् tasmāt, therefore ; नानारूपाणि nānārūpāṇi, various or manifold forms ; आप्नोति āpnoti, assumes ; इति iti, yes ; आप्नोति āpnoti, assumes ; इति iti, these.

TRANSLATION V.

Elsewhere it is said bewilderment, fear, sorrow, sleep, sloth, carelessness, old age, worry, hunger, thirst, niggardliness, anger, atheism, ignorance, jealousy, cruelty, foolishness, shamelessness, fickleness, fool-hardiness and Perversity arise from *tamas*; internal desire, affection, attachment, avarice, slaughter, enjoyment, enmity, dissimulation, envy, aimlessness, impermanence, fickleness, emulation, acquisition of wealth, winning over friends, maintenance of the family, hatred towards the vicious, sensual desires, excessive desire for the desired ones, whispering and possession and gift of food arise from *raja*. This embodied soul full of these and being overcome by these, therefore, assumes many forms, assumes many forms,

Commentary.

The present verse describes the qualities that arise from Tamas and

Rajas, the guṇas of the Sāṅkhya philosophy and says that on account of the variety of these qualities, the individual souls are manifold. The repetition of the words at the end indicates the end of the chapter.

END OF PRAPĀTHAKA, III.

PRAPĀTHAKA IV.

I.

ते ह खलु वावोर्ध्वरेतसोऽतिविस्मिता अभिसमेत्योचु-
र्भगवन्नमस्तेऽस्त्वनुशाधि त्वमस्माकं गतिरन्या न विद्यता
इति । अस्य को विधिर्भूतात्मनो येनेदं हित्वाऽऽत्मन्नेव सा-
युज्यमुपैति तान्होवाचेति ॥ १ ॥

ते te, they, the Vāḥkilyās; ह ha, once upon a time; खलु khalu, certainly;
वाव vāva, verily; ऊर्ध्वरेतसः ūrdhwaretasah, whose passions were subdued;
अतिविस्मिताः ativismitāḥ, full of amazement; अभिसमेत्य abhisametya, approach-
ing him with due respect; उचुः ūchuḥ, said; भगवन् bhagavan, O ! saint;
नमः namaḥ, salutation, bow; ते te, to thee; तु tu, अनुशाधि anuśādhi, teach fur-
ther; त्वम् tvam, thou; अस्माकं asmākam, for us; गतिः gatiḥ, way; अन्वा
anya, no other; न na, no; विद्यते vidyate, is; इति iti, these; अस्य asya, of
this; भूतात्मनः bhūtātmanah, of the elemental soul; कः kaḥ, what; विधिः
vidhiḥ, process; येन yena, by which; इदं idam, identity with the elemental
body; हित्वा hitvā, leaving; आत्मन् ātman, in the internal soul; एव eva,
verily; सायुज्यम् sāyujyam union or conjunction with the (true) soul; उपैति
upaiti, obtains; तान् tān, to them; ह ha, participle; उवाच uvācha, said; इति
iti, thus.

TRANSLATION I.

Verily those celibates being astonished and having approach-
ed in a proper form addressed him "Salutation to thee, O ! sire,

teach thou, thou art our refuge, there is none else. What is the means for the embodied soul, by which on leaving it, it becomes united He said to them.

Commentary.

The Vāḷakhilyas being astonished at the exposition of the Self as put forth by Kratu approached him with great respect and asked him the mode by which the individual soul could get union with the supreme soul. The reply of Kratu is embodied in the next verse.

II

अथान्यत्राप्युक्तं महानदीषूर्मय इवानिवर्तकमस्य यत्पु
राकृतं समुद्रवेलेव दुर्निवार्यमस्य मृत्योरागमनं सदसत्फलम-
यैः पाशैः पङ्गुरिव बद्धं बन्धनस्थस्येवास्वातन्त्र्यं यमविषय
स्थस्येव बहुभयावस्थंमदिरोन्मत्त इव मोहमदिरोन्मत्तं पाप्म
ना गृहीत इव भ्राम्यमाणं महोरगदष्ट इव विषयदष्टं महान्ध
कारमिव रागान्धम्, इन्द्रजालमिव मायामयं स्वप्न इव मि
थ्यादर्शनं कदलीगर्भ इवासारं नट इव क्षणवेषं चित्रभित्ति
रिव मिथ्यामनोरममित्यथोक्तम् । शब्दस्पर्शादयो ह्यर्था म-
र्त्यैऽनर्था इवाऽस्थिताः । येषां सक्तस्तु भूतात्मा न स्मरेत्प
रमं पदम् ॥ २ ॥

अथ atha, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, said ; महानदीषु mahānādīṣu, in large rivers ; ऊर्मयः ūrmayaḥ, the waves ; इव iva, like ; अनिवर्तकम् anivartakam, cannot be turned back or stayed ; अस्य asya, of that ; यत् yat, that which ; पुराकृतं purākṛitam, has been done before ; समुद्रवेला samudravelā, the tide of the sea ; इव iva, like ; दुर्निवार्यम् durnivāryam, is hard to stem ; अस्य asya, of this ; मृत्योः mṛtyoḥ, of death ; आगमनं āgamanam, approached ; सत् sat, good ; असत् asat, bad, evil ; फलमयैः phalamayīḥ, by the consequences ; पाशैः pāśaiḥ, by the bonds or fetters ; पङ्गुः paṅguḥ, a cripple ; इव iva, like ; बद्धं baddham, bound ; बन्धनस्थस्य

bandhanasihasya, of a prisoner ; इव iva, like ; अस्वातन्त्र्यं asvātantryam, without freedom ; यमविषयस्थस्य yama viṣayasthasya, of one standing before one's judge ; इव iva, like ; बहुभयस्थं bahubhūyastham, beset by manifold fears ; मदिरोन्मत्तः madironmattaḥ, intoxicated by wine ; इव iva, like ; मोहमदि-रोन्मत्तं moha-madira-unmattam, intoxicated by the wine of illusion ; पाप्मना pāpmanā, by an evil spirit ; गृहीतः grīhītaḥ, possessed ; इव iva, like ; आभ्यमाणां bhīṣyamāṇām, rushing about, driven hither and thither ; महोरगदष्टः mahoragadaṣṭaḥ, one bitten by a great serpent ; इव iva, like ; विषयदष्टं viṣayadaṣṭam, bitten by external objects ; महान्धकारम् mahā andha-kāram, the darkness of midnight ; इव iva, like ; रागान्धम् rāgāndham, blinded or darkened by passion ; इन्द्रजालम् indrajālam, magic, enchantment ; इव iva, like ; मायामयं māyāmayam, illusory, full of delusion ; स्वप्नः svapnaḥ, a dream ; इव iva, like ; मिथ्यादर्शनं mithyā-darśanam, full of false apparitions ; कदलीगर्भः kadali-garbhaḥ, the pith or inside of a banana tree ; इव iva, like ; असारं asāram, unsubstantial, pithless ; नटः nataḥ, actor ; इव iva, like ; क्षणवेषं kṣaṇavesam, changing its dress every moment ; चित्रभिः chitra-bhitiḥ, a painted wall ; इव iva, like ; मिथ्यामनोरमम् mithyā-manoramam, falsely fair ; इति iti, these ; यथा yathā, thus ; उक्तं uktam, therefore ; शब्दः śabdaḥ, sound ; स्पर्शदियः sparśa-ādayaḥ, touch &c ; हि hi, because ; अर्थाः arthāḥ, real ; मर्त्ये martye, to a mortal ; अनर्थाः anarthaḥ, unreal ; इव iva, like ; अस्थिताः asthitaḥ, seen ; येषां yeṣām, to these ; सक्तः saktaḥ, devoted ; तु tu, thus ; भूतारमा bhūtātma, the elemental soul ; न na, not ; स्मरेत् smaret, remembers ; परं param, supreme , पदं padam, sphere, place.

TRANSLATION II.

It is said elsewhere : like the waves in big rivers, the previous actions can not be set aside ; like the tide of an ocean, the advent of death can not be checked ; like a lame man, being entangled in the meshes of the fruits of good and bad actions ; like one in irons, without freedom ; like one in the realm of death, beset with many dangers ; like one intoxicated with wine, intoxicated with delusion ; like one under the influence of an evil star, moving about ; like one bitten by a big serpent, smitten by the sense objects ; like darkness, blind with worldly attachment ; like a jugglery, full of illusion ; like a dream, false scenes ; like the interior of a plantain tree, pithless ; like a player, temporarily dressed ; like a Painted wall, falsely beautiful. Again it is said,

sound, touch &c, the sensual objects are sources of trouble in a mortal ; entangled in them, the embodied self does not remember the great goal.

Commentary.

The verse as said above embodies Kratu's reply and describes the state of the individual soul in the world in a poetical language. It is so much immersed in the sensual and worldly pleasures under the influence of the actions performed by it in its previous births that it loses its freedom and behaves like one in intoxication. These sensual pleasures lead it to miseries and make it forget the ultimate goal, the heaven.

III

अयं वाव खल्वस्य प्रतिविधिर्भूतात्मनो यद्वेदविद्याधि-
गमः स्वधर्मस्यानुचरणं स्वाश्रमेष्वेवानुक्रमणं स्वधर्मस्य वा
एतद्व्रतं स्तम्बशाखेवापरायनेनोर्ध्वभागभवत्यन्यथाऽवाडि-
त्येष स्वधर्मोऽभिहितो यो वेदेषु न स्वधर्मातिक्रमेणाऽऽश्रमी
भवति । आश्रमेष्वेवानवस्थस्तपस्वी वेत्युच्यत इत्येतदयुक्तं
नातपस्कस्याऽऽत्मज्ञानेऽधिगमः कर्मसिद्धिर्वेति । एवं ह्याह-
तपसा प्राप्यते सत्त्वं सत्त्वात्संप्राप्यते मनः । मनसः प्राप्यते
ह्यात्मा यमाप्त्वा न निवर्तत इति ॥ ३ ॥

अयं ayam, this ; वाव vâva, only ; खलु khalu, certainly ; अस्य asya, of this ; भूतात्मनः bhûta-âtmanah, of the elemental soul ; प्रतिविधिः pratividhih, the way of remedy to counteract ; यत् yat, that ; वेदविद्याधिगमः veda-vidvâ-adhigamaḥ, acquirement of the knowledge of the Veda, the understanding true knowledge through the Veda ; स्वधर्मस्य svadharmasya, of one's own duty ; अनुचरणं anucharaṇam, the performance ; स्वाश्रमेषु svâśrameṣu, to the order to which he happens to belong ; एव eva, the very ; अनुक्रमणं anukramaṇam, adherence, conformity ; स्वधर्मस्य svadharmasya, of one's own duty ; वै vai, indeed ; एतत् etat, this ; व्रतं vratam, canon, rule ; स्तम्बशाखा stamba-śâkhâ, the branch of a stem or a bush ; इव iva, like ; अपराणि aparâṇi, other performances ; अनेन anena, by this way, through it ; ऊर्ध्वभाक्

úrdhvaabhák, in possession of the supreme or the highest above ; भवति bhavati, becomes, is ; अन्यथा anyathá, otherwise ; अवाङ् avāṅ, downwards ; इति iti, thus ; एषः eṣaḥ, that alone : स्वधर्मः svadharmah, one's own duty ; अभिहितः abhihitah, declared ; यः yah, which ; वेदेषु vedeṣu, in the Vedas ; न na, not ; स्वधर्मतिक्रमेण svadharmâ-tikrameṇa, by transgressing the duties of an order ; आश्रमी âśramî, belonging to an order ; भवति bhavati, is ; आश्रमेषु âśrameṣu, to the orders ; एव eva, thus ; अनवस्थः anavasthah, not belonging or adhering to any of the orders ; तपस्वी tapasvî, an ascetic ; वा vâ, or ; इति iti, participle ; उच्यते uchyate, say ; इति iti, a participle ; एतत् etat, this ; अयुक्तं ayuktam, wrong ; न na, not ; अतपस्कस्य atapaskasya, of a man who does not practise asceticism ; आत्मज्ञाने âtmajñâne, to the true knowledge of the soul ; अधिगमः adhigamah, attainment ; कर्मसिद्धिः karma-siddhiḥ, the completion or perfection of the ceremonial or sacrificial works, attainment of the result of one's actions ; वा vâ, or ; इति iti, thus ; एवं evam, thus ; हि hi, truly ; आह âha, said ; तपसा tapasâ, by ascetic observance or penance ; प्राप्यते prâpyate, is obtained ; सत्त्वं sattvam, purity, goodness ; सत्त्वात् sattvât, from purity, from goodness ; सम्प्राप्यते samprâpyate, obtained, is reached ; मनः manah, intelligence, understanding ; मनसः manasaḥ, from intelligence or understanding ; प्राप्यते prâpyate, is obtained ; हि hi, certainly ; आत्मा âtmâ, the soul ; यम् yam, that ; आप्त्वा âptvâ, having obtained ; न na, not ; निवर्तते nivartate, returns, comes back ; इति iti, thus.

TRANSLATION III.

Verily the remedy for the embodied soul is the study of the Vedas, performing one's religious duty and following one's own religious order of life. Is is verily the rule of one's religious duty ; others are like branches of a pillar ; by them one goes upward, otherwise downward : this is enjoined as one's religious duty which is laid down in the Vedas. No one who violates his religious duty is in the religious order of life. He is said to be ascetic without a religious order in the religious orders of life ; it is improper. There is no acquisition in the spiritual knowledge or success to one who is not an ascetic ; for it is said 'by asceticism one obtains righteousness, by righteousness discrimination, by discrimination Self, by obtaining which one does not return.

Commentary.

There are four varṇas (castes), the Brâhmaṇa, Kṣatriya, Vaiśya, and

Śūdra. There are four religious orders or stages in one's life, Brahmacharya, Grihastha, Vānaprastha and Śannyāsa. By sticking to the practice of one's own Varnāśrama, he rises up and becomes united with the highest self because austerity leads to righteousness, righteousness leads to true knowledge, true knowledge leads to the attainment of Self which ultimately leads to non return or re-absorption.

IV.

अस्ति ब्रह्मेति ब्रह्मविद्याविदब्रवीद्ब्रह्मद्वारमिदमित्येवै
तदाह यस्तपसाऽपहतपाप्मा ॐ ब्रह्मणो महिमेत्येवैतदाह यः
सुयुक्तोऽजस्रं चिन्तयति तस्माद्विद्यया तपसा चिन्तया चोप-
लभ्यते ब्रह्म । स ब्रह्मणः पर एता भवत्यधिदैवत्वं देवेभ्यश्चे-
त्यक्षय्यमपरिमितमनामयं सुखमश्नुते य एवं विद्वाननेन
त्रिकेण ब्रह्मोपास्ते । अथ यैः परिपूर्णोऽभिभूतोऽयं रथितश्च
तैर्वैव मुक्तस्त्वात्मन्नेव सायुज्यमुपैति ॥ ४ ॥

अस्ति asti, is ; ब्रह्मा Brahṁā, इति iti, thus ; ब्रह्मविद्याविद् Brahṁa-vidyā-vit, one who knew the knowledge of Brahman ; अब्रवीत् abravīt, said ; ब्रह्मद्वारम् Brahmadvāram, the door to Brahman ; इदम् idam, this (asceticism or penance) इति iti, this ; एव eva, alone ; एतत् etat, one ; आह āha, says ; यः yaḥ, who ; तपसा tapasā, by penance or ascetic observances ; अपहतपाप्मा apahatapāpma, one whose sin is purged away ; one who had cast off all sins ; ओम् Om, ब्रह्मणः brahmaṇaḥ, of Brahṁā ; महिमा mahimā, greatness ; इति iti, this ; एव eva, only ; एतत् etat, this : आह āha, says ; यः yaḥ, who ; सुयुक्तः suyuktaḥ, well grounded (in Brahman), thoroughly concentrated in the thought of Brahman ; अजस्रं ajasram, continually, always ; चिन्तयति chintayati, meditates ; तस्मात् tasmāt, therefore ; विद्यया vidyayā, by knowledge ; तपसा tapasā, by asceticism, by penance ; चिन्तया chintayā, by meditation ; च cha, and ; उपलभ्यते upalabhyate, is obtained, is gained ; ब्रह्म Brahṁā, सः saḥ, such a person ; ब्रह्मणः brahmaṇaḥ, of Brahman ; परः paraḥ, beyond ; एता etā, goer ; भवति bhavati, is ; अधिदैवत्वं adhidaivatvam, higher divinity ; देवेभ्यः devebhyaḥ, than the gods ; च cha, and ; इति iti, this ; अक्षय्यम् akṣayyam, indestructible ; अपरिमितम् aparimitam, infinite ; अनामयम् anāmayam, subject to no decay, unchangeable ; सुखम् sukham, bliss ; अश्नुते aśnute,

enjoys ; यः yaḥ, who ; एवविद्वान् evam-vidvân, possessed of such knowledge ; अनेन anena, with this ; त्रिकेण trikeṇa, by the triad ; ब्रह्म Brahma, उपास्ते upâste, worships ; अथ atha, thou ; यैः yaîḥ, by which ; परिपूर्णः paripûrṇaḥ, filled ; अभिभूतः abhibhûtaḥ, overcome, overpowered ; अयं ayam, he ; रथितः rathitaḥ, reduced to a mere charioteer ; च cha, and ; तैः taiḥ, from those things ; वा vá, also ; एव eva, even ; मुक्तः muktaḥ, freed, released ; तु tu, thus ; आत्मन् átman, with the soul ; एव eva, even ; सायोज्यम् sâyojyam, union ; उपैति upaiti, obtains.

TRANSLATION IV.

'There is Brahma' said one who knew Brahma Vidyâ, 'it is the gate way to Brahma' said another whose soul was freed from sin by penances ; 'Om ! it is the glory of Brahma' said one who was properly engaged in constant meditation. Brahma is, therefore, to be obtained by knowledge, penance and meditation. He who worships Brahma in this threefold (ways) goes beyond Brahma, becomes superior to the gods, and obtains undecaying, unlimited, indestructible happiness. He becomes free from them by which he was surrounded, overcome and enslaved and obtains reunion.

Commentary.

There are three modes of worship given in this verse, (1) knowledge, (2) penance (3) meditation. By these three modes of worship, one obtains Brahma, becomes superior to the gods and is ultimately united with him after the freedom from the worldly ties.

V.

ते होचुर्भगवन्नभिवादसीत्यभिवादसीति । निहितम-
स्माभिरेतदथावदुक्तं मनसीत्यथोत्तरं प्रश्नमनुब्रूहीति । अ-
ग्निर्वायुरादित्यःकालो यः प्राणोऽन्नं ब्रह्मा रुद्रो विष्णुरित्ये-
केऽन्यमभिध्यायन्त्येकेऽन्यं श्रेयः कतमो यः सोऽस्माकं ब्रूही-
ति तान्होवाचेति ॥ ५ ॥

ते te, they (the Válahkilyas); ह ha, verily; ऊचुः úchuḥ, said; भगवन् bhagavan, O ! adorable one. O ! saint; अभिवादी abhivádī, teacher, explainer; असि asi, art; इति iti, thus; अभिवादी abhivádī, teacher, explainer; असि asi, art; इति iti, thus, निहितम् nihitam, has been laid up; अस्माभिः asmâbhiḥ, by us; एतत् etat, all this; यथावत् yathâvat, which; उक्तं uktam, hast said; मनसि manasi, in our mind; इति iti, thus; अथ atha, now; उत्तरं uttaram, further; प्रश्नम् praśnam, question; अनुब्रूहि anubrúhi, answer; इति iti, thus; अग्निः agniḥ, fire; वायुः Vâyuh, आदित्यः Âdityaḥ, कालः Kâlah, time; यः yaḥ, which; प्राणः prāṇaḥ, breath; अन्नं annam, food; ब्रह्मा Brahmá, रुद्रः Rudraḥ, विष्णुः Viṣṇu, इति iti, thus; एके eke, some; अन्यम् anyam, one; अभिध्यायन्ति abhidhyáyanti, meditate; एके eke, some; अन्यं anyam, another; श्रेयः śreyaḥ, the best; कतमः katmaḥ, which; यः yaḥ, that; सः saḥ, that; अस्माकं asmâkam, for us; ब्रूहि brúhi, say; इति iti, thus; तान् tân, to them; ह ha, verily; उवाच uvâcha, said; इति iti, thus.

TRANSLATION V.

They said "O ! sire, thou art a speaker, a speaker; we have kept what you have spoken in our mind ; answer other questions. Agni, air, sun, Time, that which is vital air, food, Brahma, Rudra, Viṣṇu ; one class meditates on some of them and others on others. Tell us who is the best of them for us ; and he said to them.

Commentary.

The Válahkilyas after thanking Kṛitū asked a further question as to the particular deity whom they should worship out of of the many deities mentioned in the text.

VI.

ब्रह्मणो वावैता अग्न्यास्तनवः परस्यामृतस्याशरीरस्य तस्यैव लोके प्रतिमोदतीह यो यस्यानुषक्त इत्येवं ह्याह । ब्रह्म खल्विदं वाव सर्वम् । या वास्या अग्न्यास्तनवस्ता अ भिध्यायेदर्चयेन्निहनुयाच्चात स्ताभिः सहैवोपर्युपरि लोकेषु चरत्यथ कृत्स्नक्षय एकत्वमेति पुरुषस्य पुरुषस्य ॥ ६ ॥

इति मैत्र्युपनिषदि चतुर्थः प्रपाठकः ॥ ४ ॥

ब्रह्मणः brahmaṇah, of Brahman ; वाव vāva, verily ; एताः etāh, these ; अग्र्याः agryāh, principal, chief ; तनवः tanavaḥ, forms, manifestations ; परस्य parasya, of the supreme, of the highest ; अमृतस्य amṛitasya, of the immortal ; अशरीरस्य aśarīrasya, of the unembodied, of the incorporeal ; तस्य tasya, of him ; एव eva, this ; लोके loka, in the world ; प्रतिमोदति pratimodati, rejoices ; इह iha, here ; यः yaḥ, he ; यस्य yasya, to which ; अनुशक्तः anuśaktaḥ, devoted, clings ; इति iti, thus ; एवं evam, thus ; हि hi, verily ; आह āha, said, spake ; ब्रह्म Brahma, खलु khalu, indeed ; इदं idam, this ; घाव vāva, verily ; सर्वं sarvaṁ, all ; याः yāḥ, those, which ; वा vā, or, another reading is : “vāsyāḥ” meaning ‘worthy to be dwelt in’ ; अस्याः asyāḥ, his, Brahmas ; अग्र्या agryāh, principal, chief ; तनवः tanavaḥ, forms, manifestations ; ताः tāḥ, them ; अभिध्यायेत् abhidhyāyet, meditate on ; अर्चयेत् archayet, worship ; निन्दुयात् ninhyāt, discard, reject ; च cha, and ; अतः ataḥ, thence ; ताभिः tābhiḥ, with these ; सह saha, with ; एव eva, thus ; उपरि upari, to higher worlds ; लोकेषु lokeṣu, in worlds ; चरति charati, wanders, proceeds ; अथ atha, when ; कृत्स्नक्षये kṛitsnaksaye, on the perishing of the all. The ‘all’ refers to Hiraṇyagarbha, residing in the satyaloka and in whom is contained the entire universe of the Devas. The dissolution of the ‘All’, therefore, means ‘on the coming to an end of the life of Brahmā ; एकत्वम् ekatvam, one, absorbed ; एति eti, becomes ; पुरुषस्य puruṣasya, in the puruṣa, in the supreme Brahman ; पुरुषस्य puruṣasya, in the puruṣa or the supreme Brahman

TRANSLATION VI.

“They are verily the foremost forms of the supreme, immortal and incorporeal Brahma ; he takes pleasure here in him to whom he is devoted” He said thus, Brahma is certainly all this, let him meditate, worship and eliminate those who are his foremost forms with them alone he wanders in the upper regions and on the entire destruction gets united with the self, with the self.”

Commentary.

Kratu replies to the question put by the Vāṅlakhīlyas in the preceding verse. He says that the deities mentioned in the preceding verse are the different manifestations of Brahma, One can make a selection from

them according to his liking Let him worship him ; after his death he migrates to the higher regions and ultimately on the dissolution of the universe, he is absorbed in the self. The repetition of the words at the end indicates the end of the chapter.

END OF PRAPÂTHAKA IV.

PRAPÂTHAKA V.

I.

अथ यथेयं कौत्सायनी स्तुतिः—त्वं ब्रह्मा त्वं च वै
विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः । त्वमग्निर्वरुणो वायुस्त्वमि
न्द्रस्त्वं निशाकरः ॥ त्वमन्नस्त्वं यमस्त्वं पृथिवी त्वं विश्वं
खमथाच्युतः । स्वार्थे स्वाभाविकेऽर्थे च बहुधा संस्थितिस्त्व
यि ॥ विश्वेश्वर नमस्तुभ्यं विश्वात्मा विश्वकर्मकृत् । वि-
श्वभुग्विश्वमायुस्त्वं विश्वक्रोडारतिप्रभुः ॥ नमः शान्तात्मने
तुभ्यं नमो गुह्यतमाय च । अचिन्त्यायाप्रमेयाय अनादिनि
धनाय चेति ॥ १ ॥

अथ *atha*, now, next ; यथा *yathâ*, as ; इयं *iyam*, the following ; कौत्सायनी *kautsâyanî*, *kutsâyana's* ; स्तुतिः *stutiḥ*, hymn of praise ; त्वं *tvam*, thou ; ब्रह्मा *Brahmâ*, त्वम् *tvam*, thou ; च *cha*, and ; वै *vai*, verily ; विष्णुः *Viṣṇuḥ*, त्वं *tvam*, thou ; रुद्रः *Rudraḥ*, त्वं *tvam*, thou ; प्रजापतिः *Prajâpatiḥ*, त्वम् *tvam*, thou ; अग्निः *Agniḥ*, वरुणः *Varuṇaḥ*, वायुः *Vâyuḥ*, त्वम् *tvam*, thou ; इन्द्रः *Indraḥ*, त्वं *tvam*, thou ; निशाकरः *niśâkaraḥ*, the Moon ; त्वम् *tvam*, thou ; अन्नः *annaḥ*, food, that is, he who is devoured by all ; eater, that is, he who devours all ; त्वं *tvam*, thou ; यमः *Yamaḥ*, त्वं *tvam*, thou ; पृथिवी *pṛithivî*, the earth ; त्वं *tvam*, thou ; विश्वं *viśvam*, all ; त्वम् *tvam*, thou ; अथ

atha, and ; अच्युतः achyutaḥ, the Imperishable ; स्वार्थे svārthe, proper ; स्वाभाविके svābhāvike, natural, relative, अर्थे arthe, for good, for ends ; च cha, and ; बहुधा bahudhā, manifold ; संस्थितिः samsthitiḥ, dependence ; त्वयि tvayi, on thee ; विश्वेश्वर viśveśvara, Lord of the Universe ; नमः namaḥ, salutation ; तुभ्यं tubhyam, thee ; विश्वात्मा viśvātmā, the self of all ; विश्वकर्म-कृत् viśvakarmakṛit, the maker of all ; विश्वभुक् viśvabhuk, the enjoyer of all ; विश्वमायुः viśvamāyuh, thou art all life ; त्वं tvam, thou ; विश्वकीडारतिप्रभुः viśva-kīḍā-rati-prabhuḥ, the lord of all pleasure and joy ; नमः namaḥ, glory, salutation ; शान्तात्मने śāntātmane, to the tranquil-souled ; तुभ्यं tubhyam, to thee, नमः namaḥ, salutation, glory ; गुह्यतमाय guhyatamāya, to the deeply hidden ; च cha, and ; अचिन्त्याय achintyāya, to the inconceivable or incomprehensible ; अप्रमेयाय aprameyāya, to the indemonstrable or immeasurable ; अनादिनिधनाय anādi-nidhanāya, to one who has neither beginning nor end ; च cha, and.

TRANSLATION I.

Here is the praise song composed by Kutsāyana. "Thou art Brahman, thou art verily Viṣṇu, thou art Rudra, thou art Lord of the universe, thou art fire, thou art Varuṇa, air, thou art Indra, thou art moon.

Thou art food, thou art Yama, thou art earth, thou art universe, ether, infallible ; there is generally a stay in thee for one's own and natural interest.

O ! Lord of the universe, salutation to thee ; thou art the soul of the universe, thou art the creator of the universe, enjoyer of the universe, life of the universe, thou art Lord engaged in the universal play.

Salutation to thee who art calm, hidden (indescribable), incomprehensible, unmeasurable and without beginning and end.

Commentary.

Brahma is praised in his different manifestations and his different qualities are mentioned. The praise song is said to be after Kutsāyana, a seer of the Vedic hymn.

II

तमो वा इदमग्र आसीदेकं तत्परे स्यात्तत्परेणोरितं

विषमत्वं प्रयात्येतद्रूपं वै रजस्तद्रजः खल्वोरितं विषमत्वं
 प्रयात्येतद्वै सत्त्वस्य रूपं तत्सत्त्वमेवेरितं रसः संप्रास्रवत्,
 सोऽशोऽयं यश्चेतामात्रः प्रतिपुरुषः क्षेत्रज्ञः संकल्पाध्यवसा
 याभिमानलिङ्गः प्रजापतिर्विश्वेत्यस्य प्रागुक्ता एतास्तनवः ।
 अथ यो ह खलु वावास्य तामसोऽशोऽसौ स ब्रह्मचारिणो योऽ
 यं रूद्रोऽथ यो ह खलु वावास्य राजसोऽशोऽसौ स ब्रह्मचारि
 णो योऽयं ब्रह्माऽथ यो ह खलु वावास्य सात्त्विकोऽशोऽसौ स
 ब्रह्मचारिणो योऽयं विष्णुः स वा एष एकस्त्रिधा भूतोऽष्टधै
 कादशधा द्वादशधाऽपरिमितधा वोद्भूत उद्भूतत्वादभूतं भूते
 षु चरति प्रविष्टः स भूतानामधिपतिर्वभूवेत्यसा आत्माऽन्त
 र्वहिश्रान्तर्वहिशच ॥ २ ॥

इति मैत्र्युपनिषदि पञ्चमः प्रपाठकः ॥ ५ ॥

तमः tamah, darkness, inertia ; वै vai, verily, indeed ; इदम् idam, this ;
 अग्रे agre, in the beginning, at the first ; आसीत् ásīt, was ; एकं ekam, alone ;
 तत् tat, it, that ; परे pare, in the highest, in the supreme ; स्यात् syát, was,
 abode ; तत् tat, it, that (Tamas) ; तत्परेण tat-pareṇa, by that supreme
 Brahman ; ईरितं iritam, moved, being set in motion ; विषमत्वं viṣamatvam,
 inequality ; प्रयाति prayāti, passes into ; एतत् etat, this ; रूपं rūpam, form,
 वै vai, verily, indeed ; रजः rajah, obscurity, activity, motion ; तत् tat, this ;
 रजः rajah, obscurity, activity, motion ; खलु khalu, alone ; ईरितं iritam,
 being moved ; विषमत्वं viṣamatvam, inequality, unevenness ; प्रयाति prayāti,
 assumes, passes into ; एतत् etat, this ; वै vai, indeed ; सत्त्वस्य sattvasya, of
 goodness of rhythm ; रूपं rūpam, form ; तत् tat, this ; सत्त्वम् sattvam, good-
 ness, rhythm ; एव eva, alone ; ईरितं iritam, being moved ; रसः rasah, flav-
 our, essence ; संप्रास्रवत् samprasravat, flowed forth ; सः sah, this ; अंशः an-
 śah, portion ; अयं ayam, that ; यः yah, which ; चेतामात्रः chetāmātrah, mea-
 sured by the soul, entirely intelligent. Inferred by the existence of
 intelligence. Experienced as a mere witness of self-luminosity. A
 particle or point of brilliancy or consciousness ; प्रतिपुरुषः pratipurushah,

reflected in each individual ; क्षेत्रज्ञः kṣetrajñah, cognizant of the body, the personality, the soul ; सङ्कल्पः saṅkalpah, volition, conception, the idea "I must do such a thing" ; अध्यवसायः adhyavasāyah, ascertainment, willingness. The mental modification in the form of realising the result; the means and the object aimed at by one's saṅkalpa or determination. Thus the first stage is determination and the second stage is the knowledge of the means and for attaining that end ; अभिमानः abhimānah, consciousness, self-reliance, believing ; लिङ्गः lingah, signs ; प्रजापतिः prajāpatiḥ, the god of the macrocosm ; विश्वः vāva, the goddess of the macrocosm ; इति iti, and ; अस्य asya, his ; प्रागुक्ता prāguktā, before-mentioned ; एताः etāḥ, these ; तनवः tanavaḥ, forms, bodies, अथ atha, now ; यः yah, that ; ह ha, verily ; खलु khalu, indeed ; वाव vāva, verily ; अस्य asya, his ; तामसः tāmasah, inertia ; अंशः aṁśah, portion ; असौ asau, that ; सः saḥ, he ; ब्रह्मचारिणः brahmachāriṇah, O ! students ; यः yah, who ; अयं ayam, he ; रुद्रः Rudrah, अथ atha, then ; यः yah, that ; ह ha, indeed ; खलु khalu, indeed ; वाव vāva, verily ; अस्य asya, his ; राजसः rājasah, activity ; अंशः aṁśah, portion ; असौ asau, that ; सः saḥ, he ; ब्रह्मचारिणः Brahmachāriṇah, O ! students ; यः yah, who ; अयं ayam, he ; ब्रह्मा Brahmanā, अथ atha, now ; यः yah, that ; ह ha, indeed ; खलु khalu, indeed ; वाव vāva, verily ; अस्य asya, his ; सात्त्विकः sāttvikah, rhythm ; अंशः aṁśah, portion ; असौ asau, that ; सः saḥ, he ; ब्रह्मचारिणः Brahmachāriṇah, O ! students ; यः yah, who ; अयं ayam, he ; विष्णुः Viṣṇuḥ, सः saḥ, he ; वै vai, truly ; एषः eṣah, he ; एकः ekah, one ; त्रिधा tridhā, threefold ; भूतः bhūtaḥ, existing ; अष्टधा aṣṭadhā, eight-fold ; एकादशधा ekādaśadhā, eleven-fold ; द्वादशधा dvādaśadhā, twelve-fold ; अपरिमितधा aparimitadhā, infinite times ; वा vā, or, उद्भूतः udbhūtaḥ, manifested everywhere ; उद्भूतत्वाद् udbhūtatvāt, from being manifested ; भूतं bhūtam, the being ; भूतेषु bhūteṣu, in all beings ; चरति charati, pervades ; प्रविष्टः praviṣṭah, enters ; सः saḥ, he ; भूतानाम् Bhūtānām, of all beings ; अधिपतिः adhipatiḥ, lord ; बभूव babhūva, was ; इति iti, thus ; असौ asau, he ; आत्मा ātmā, soul ; अन्तः antaḥ, within ; बहिः bahiḥ, without ; च cha, and ; अन्तः antaḥ, within, बहिः bahiḥ, without ; च cha, and.

TRANSLATION II.

In the beginning, this was all entire darkness (Tamas). It was in the supreme; it being disturbed by the supreme, became uneven: it is verily the form of Rajas. That Rajas being disturbed became uneven ; it is verily the form of Satva. That Satva being disturbed oozed as essence. It is that part which is intelligent

and in every person called knower who is characterised by determination, attempt and egoism and known as the Lord of the universe and *viśwa* (all). These his manifested forms have been described previously ; now that which is its *tamas* part, O ! celibates, is Rudra ; that which is its *Rajas* part, O ! celibates, is Brahmá ; that which is its *satwa* part, O ! celibates, is Viṣṇu. He verily being one became three-fold, eight-fold, eleven-fold, twelve-fold and infinite. Having assumed the forms, he became a being ; having entered into the created beings, he pervades them and became the Lord of the created beings. This self is inside, outside and inside and outside.

Commentary.

After the hymn composed by Kutsâyana, the verse describes the state anterior to the creation. It is described in the language of the Sâṅkhya philosophy. There is a play on the word 'tamas' ; it means darkness and also the *guṇa* called *tamas* in the Sâṅkhya school of philosophy. There was non-entity in the beginning called *chaos* by the Greeks and *Tamas* in the Rigveda ; c.f. Rigveda x, 129. 3. See Manu 1. 5. It existed in the supreme Self. *Tamas* being disturbed, by him lost its equilibrium and became *Rajas* ; *Rajas* being disturbed lost its equipose and became *Satva*. *Satva* being disturbed oozed out what is called essence (*rasa*). It is the intelligent substance, knower (ego, subject). It is called *kṣetrajña* in Sanscrit, the same word occurs in the Bhagavadgītā chap xiii.

This intelligent substance manifests itself in determination, attempt and egoism or self-consciousness ; it is differently called as the Lord of the universe or the universe alone. The verse then explains the trinity ; its *tamas* portion is Rudra, the *Rajas* portion is Brahmá, the *Sattwa* portion is Viṣṇu. It manifests itself in unlimited forms ; in this view he is himself a being ; but having pervaded every created being in the universe internally and externally, he is their Lord.

END OF PRAPÂTHAKA V.

PRAPĀTHAKA VI.

I.

द्विधा वा एष आत्मानं विभर्त्ययं यः प्राणो यश्चासा
 आदित्यः । अथ द्वौ वा एता अस्य पन्थाना अन्तर्बहिश्चाहौ
 रात्रेणैतौ व्यावर्तेते । असौ वा आदित्यो बहिरात्माऽन्तरा-
 त्मा प्राणोऽतो बहिरात्मक्या गत्याऽन्तरात्मनोऽनुमीयते गति
 रित्येवं ह्याह । अथ यः कश्चिद्विद्वानपहतपाप्माऽक्षाध्यक्षोऽ
 वदात्मनास्तन्निष्ठ आवृत्तचक्षुः सो अन्तरात्मक्या गत्या बहि
 रात्मनोऽनुमीयते गतिरित्येवं ह्याह । अथ य एषोऽन्तरादि
 त्ये हिरण्यमयः पुरुषो यः पश्यतीमां हिरण्यवस्थात् स एषोऽ
 न्तरे हृत्पुष्कर एवाऽऽश्रितोऽन्नमत्ति ॥ १ ॥

द्विधा dvidhâ, in two ways, two fold ; वै vai, verily ; एषः eṣaḥ, this (soul) ;
 आत्मानं âtmānam, the self ; विभर्ति bibharti, bears ; अयं ayam, he ; यः yaḥ,
 who ; प्राणः prāṇaḥ, breath ; यः yaḥ, who ; च cha, and ; असौ asau, he,
 yonder ; आदित्यः âdityaḥ, the sun ; अथ atha, therefore ; द्वौ dvau, two ; वा
 vâ, or ; एतौ etau, these : अस्य asya, his ; पन्थानौ panthānau, paths ; अन्तः
 antaḥ, within ; बहिः bahiḥ, without ; च cha, and ; अहोरात्रेण aho-rātreṇa, in
 a day and night ; एतौ etau, they both ; व्यावर्तेते vyāvartete, revolve, turn
 back ; असौ asau, yonder ; वै vai, or ; आदित्यः âdityaḥ, sun ; बहिः bahiḥ,
 outer ; आत्मा âtmâ, soul, self ; अन्तः antaḥ, internal ; आत्मा âtmâ,
 soul ; प्राणः prāṇaḥ, breath ; अतः ataḥ, hence ; बहिरात्मक्या bahirâtmakyâ, of
 the external soul ; गत्या gatyâ, by the motion ; अन्तः antaḥ, internal ; आत्मनः
 âtmanāḥ, of the soul ; अनुमीयते anumīyate, is inferred ; गतिः gatiḥ, motion ;
 इति iti, thus ; एवं evam, thus ; हि hi, verily ; आह âha, is said ; अथ atha,
 now ; यः yaḥ, he ; कः kaḥ, चित् chit, any one ; विद्वान् vidvân, wise ;
 अपहतपाप्मा apahata-pāpmâ, void of sin ; अक्षाध्यक्षः akṣâdhyakṣaḥ, the master
 or overseer of the senses ; अवदात्मनाः avadâtamanâḥ, pure-minded, clear-
 minded ; तन्निष्ठा tanniṣṭhâ, firmly abiding in him, firmly grounded in the

Self ; आवृत्ताचक्षुः āvṛitta-chakṣuḥ, having the eyes withdrawn (from all external objects), looking away (from all earthly objects), स sa, he उ n, verily ; अन्तरात्मक्या antarātmakā, of the internal soul ; गत्या gatyā, by the motion ; बहिः bahiḥ, external ; आत्मनः ātmanah, of the soul ; अनुपगते anumīyate, is inferred ; गतिः gatiḥ, motion ; इति iti, thus ; एवं evam. so ; हि hi, verily ; आह āha, is said ; अथ atha, now ; यः yaḥ, that ; एषः eṣaḥ, that ; अन्तः antaḥ, within ; आदित्ये āditye, the sun ; हिरण्यमयः hiraṇmayāḥ, golden ; पुरुषः puruṣaḥ, person, being ; यः yaḥ who ; इमां imāṃ, this (earth) ; पश्यति paśyati, beholds, looks upon ; हिरण्यवस्थात् hiraṇyavasthāt, from the golden sphere ; सः saḥ, he ; एषः eṣaḥ, who ; अन्तरे antare, within ; हृत्पुङ्करे hṛitpuṅkare, in the lotus of the heart ; एव eva, alone ; आश्रितः āśritaḥ, abiding, entering ; अन्नम् annam, food (that is, the various objects presented by the senses, as sound, &c) ; अस्ति atti, devours (perceives).

TRANSLATION I.

This verily nourishes the Self in two ways, viz, the vital air and the sun. Now there are two ways for it, internal and external which turn into day and night. This Sun is the external self and the vital air is the internal self ; by the motion of the external self is measured the motion of the internal self. For it is said, now a knower who is free from sin, controller of the organs, of purified mind, having faith in him and eyes turned inside measures with the internal self the external self. For it is said, now this which is inside the sun (viz:) the golden being who looks upon it (earth) from his splendid place is situate in the lotus of the heart and eats food.

Commentary.

Having described the intelligent self the highest goal of Brabma-vidyā, the different manifestations in the form of the minor divinities for the meditation of a devotee and the ultimate union of the individual self with the universal soul, the present and the seventh chapters deal with some of the means to effect the union. These two chapters are called supplementary chapters (khila). The embodied soul is maintained by the vital air and the sun ; you may call them two ways or modes—one internal and the other external—for the vital air is the internal self and the sun is the external self. The movement of the vital air is mea-

sured by that of the sun which causes day and night. In a day of twenty-four hours, there are 21600 numbers of respiration. See at P. 63 of the Siddhānta Darśanam vol. xxix, of the Sacred Books of the Hindus. According to Śaṅkarānanda the scholiast, there are 21000 numbers of respiration in a day. Be that as it may, the sun is thus the measure or the standard to measure the number of respirations. But an advanced yogī can extend the limit of age which is hundred years by controlling the passage of the vital air, called Prāṇāyāma in the yoga philosophy. This is what is called the regulation of life breaths. Ordinarily, the sun is measurer of one's life but in the case of an advanced yogī, it is just the reverse. The verse then concludes by saying that the being in the sun and that in the man's heart is the same; one shines outside and the other is the cause of the animal heat in the human body which causes the digestion of food.

II.

अथ य एषोऽन्तरे हृत्पुष्कर एवाऽऽश्रितोऽन्नमत्ति स
 एषोऽग्निर्दिवि श्रितः सौरः कालाख्योऽदृश्यः सर्वभूतान्यन्न
 मत्तीति । कः पुष्करः किमयो वेति । इदं वाव तत्पुष्करं
 योऽयमाकाशोऽस्येमाश्चतस्रो दिशश्चतस्र उपदिशो दलसंस्था
 आसम् । अर्वाग्विचरत एतौ प्राणादित्या एता उपासीतोमि
 त्येतदक्षरेण व्याहृतिभिः सावित्र्या चेति ॥ २ ॥

अथ atha, now ; यः yaḥ, that ; एषः eṣaḥ, which ; अन्तरे antare, within ; हृत्पुष्करे hṛit-puṣkare, in the lotus of the heart ; एव eva, thus ; आश्रितः āśritaḥ, dwelling, entering ; अन्नम् annam, food ; अत्ति atti, devours ; सः saḥ, he ; एषः eṣaḥ, the same ; अग्निः agniḥ, fire ; दिवि divi, in the sky ; श्रितः śritaḥ, dwelling ; सौरः sauraḥ, solar ; कालाख्यः kā'ākhyāḥ, being called time ; अदृश्यः adṛśyaḥ, invisible ; सर्वभूतानि sarva-bhūtāni, all beings ; अन्नम् annam, as food ; अत्ति atti, devours ; इति iti, thus ; कः kaḥ, what ; पुष्करः puṣkaraḥ, lotus ; किम्मयः kimmayāḥ, of what composed, वा वा, and ; इति iti, thus ; इदं idam, the same ; वाव vāva, verily ; तत् tat, that ; पुष्करं puṣkaram, lotus ; यः yaḥ, that ; अयम् ayam, which ; आकाशः ākāśaḥ, space, ether ; अस्य asya, its ; इमाः imāḥ, these ; चतस्रः chataśraḥ, four ; दिशः diśaḥ, quarters ; चतस्रः chataśraḥ, four ; उपदिशः upadiśaḥ, intermediate points ;

दलसंस्थाः dalasamsthāḥ, petals ; आसं āsam, are ; अर्वाक् arvāk, keeping near to each other ; विचरतौ vicharatau, revolve, move on ; एतौ etau, these two ; प्राणादित्यौ prāṇādityau, breath and the sun ; एतौ etau, these two ; उपासीत upāsīta, let (him) worship ; ओम् Om ; इति iti, thus ; एतदक्षरेण etat-akṣareṇa, with the syllable , व्याहृतिभिः vyāhṛtibhiḥ, by the mystical words ; सावित्र्या sāvitrīyā, with the Sāvitrī or Gáyatrī hymn , च cha, and ; इति iti, thus.

TRANSLATION II.

Now this who resides in the lotus of the heart and eats food is the fire and he who resides in heaven as solar fire called time is invisible and eats all created beings. What is the lotus ? Of what is it made ? It is verily the lotus which is the ether ; its four quarters and the intermediate corners are its leaves. These two, viz., the vital air and the sun move towards each other ; let one worship them with the letter 'Om', vyahritis and Savitri,

Commentary.

As seen in the preceding verse there are two deities, viz, one the sun pervading the heaven the other the vital air pervading the heart. Both should be meditated upon with Om, Bhû, Bhuvah, and Swah (called vyāhritis) and the Gáyatri which is a verse no. 10 from the third book and 62nd hymn of the Rigveda.

The heart in the text is called lotus from its supposed resemblance to the lotus leaf. It really resembles a betel-leaf.

द्वे वाव ब्रह्मणो रूपे मूर्तं चामूर्तं चाथ यन्मूर्तं तदस-
त्यं यदमूर्तं तत्सत्यं तद्ब्रह्म तज्ज्योतिः स आदित्यः स वा
एष ओमित्येतदात्माऽभवत्स त्रेधाऽऽत्मानं व्यकुरुतोमिति
तिस्रो मात्रा एताभिः सर्वमिदमोतं प्रोतं चैवास्मीत्येवं ह्या
हैतद्वा आदित्य ओमित्येवं ध्यायताऽऽत्मानं युञ्जीतेति ॥३॥

द्वे dve, two ; वाव vāva, verily, indeed ; ब्रह्मणः Brahmanāḥ, of Brahman ;
रूपे rūpe, two forms ; मूर्तम् mūrtam, material (effect) ; अमूर्तम् amūrtam,

immaterial (cause) ; च cha, and ; अथ atha, now ; यत् yat, that ; मूर्तं mūrtam, material ; तत् tat, that ; असत्यं asatyam, unreal, false ; यत् yat, which ; अमूर्तं amūrtam, immaterial ; तत् tat, that ; सत्यं satyam, real, true ; तत् tat, that ; ब्रह्म Brahma, Brahman ; तत् tat, that ; ज्योतिः jyotiḥ, light ; यत् yat, which ; ज्योतिः jyotiḥ, light ; सः saḥ, that ; आदित्यः ādityaḥ, sun ; सः saḥ, this ; वै vai, verily ; एषः eṣaḥ (sun) , ओम् Om ; इति iti, thus ; एतत् etat, आत्मा ātmā, self ; अभवत् abhavat, became ; सः saḥ, he ; त्रेधा tredhā, into three parts, three-fold ; आत्मानं ātmānam, himself ; व्यकुरुत vyakuruta, divided ; ओम् Om ; इति iti, thus ; तिस्रः tisraḥ, three ; मात्राः mātṛāḥ, letters ; एताभिः etābhiḥ, by these ; सर्वम् sarvam, all, इदम् idam, this, ओतं otam, woven ; प्रोतं protam, interwoven ; च cha, and ; एव eva, thus ; अस्मि asmi, am ; इति iti, thus ; एवं evam, thus ; हि hi, this , आह āha, speaks ; एतत् etat, this ; वा vā, or ; आदित्यः ādityaḥ, the sun ; ओम् Om, इति iti, thus ; एवं evam, thus ; ध्यायते dhyāyate, meditate ; आत्मानं ātmānam, (your) soul ; युञ्जीत yuñjita, fix, join ; इति iti, thus.

TRANSLATION III.

There are two forms of Brahma one with the body and the other without the body ; that which is with the body is false and that which is without the body is true. It is Brahma, it is light, it is sun : it became verily the soul of 'Om'. It divided itself into three ; Om has three letters, with these the whole of it is interwoven as warp and woof ; it is 'I'. It is said "The sun is verily Om ; meditating thus let him unite his self."

Commentary.

The corporeal and incorporeal nature of Brahma is described in this anuvāka. The former is false and the latter is true. It is manifested in the light of the sun. It is represented by the symbol 'om'. It is composed of three letters a, u & m with which the whole universe is pervaded. It is 'I' the ego, the self, the sun. One should meditate upon it.

IV.

अथान्यत्राप्युक्तमथ खलु य उद्गीथः स प्रणवो यः
प्रणवः स उद्गीथः । इत्यसौ वा आदित्य उद्गीथ एष प्रण
वा इत्येवं ह्याहोद्गीथं प्रणवाख्यं प्रणेतारं भारूपं विगत-

निन्द्रं विजरं विमृत्युं त्रिपदं त्र्यक्षरं पुनः पञ्चधा ज्ञेयं नि-
हितं गुहायामित्येवं ह्याह । त्रिपादब्रह्म शाखा आकाशवाय्व
ग्न्युदकभूम्यादय एकोऽश्वत्थनामैतद्ब्रह्मैतस्यैतत्तेजो यदसा
आदित्यः । ओमित्येतदक्षरस्य चैतत् । तस्मादोमित्यनेनैतदु-
पासीताजस्रमिति । एकोऽस्य संबोधयितेत्येवं ह्याह । एतदे-
वाक्षरं पुण्यमेतदेवाक्षरं परम् । एतदेवाक्षरं ज्ञात्वा यो यदि
च्छति तस्य तत् ॥ ४ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said ; अथ atha, now ; खलु khalu, truly ; यः yah, what ; उद्गीयः Udgîthah ; सः sah, that ; प्रणवः Praṇavaḥ, यः yah, what ; प्रणवः praṇavaḥ, Om ; सः sah, that ; उद्गीथः Udgîthah इति iti, thus ; असौ asau, yonder ; वा vā, or ; आदित्यः ādityaḥ, sun ; उद्गीयः Udgîthah ; एषः eṣaḥ, he ; प्रणवः praṇavaḥ, Om ; इति iti, thus ; एवं evam, thus ; हि hi, this ; आह āha, saith ; उद्गीथं Udgîtham, प्रणवाख्यं praṇavākhyam, called praṇava ; प्रणेतारं praṇetâram, the commencer of rites, the leader (in the performance of sacrifices) ; भारूपं bhârûpam, whose essence is brightness, bright ; विगतनिद्रं vigata-nidram, void of all sleep, sleepless ; विजरं vijaram, inviolable by age, free from old age ; विमृत्युं vimṛityum, inviolable by death, free from death ; त्रिपदं tripadam, possessed of three steps, three-footed ; त्र्यक्षरं tryakṣaram, possessed or consisting of three letters ; पुनः punaḥ, again ; पञ्चधा pañchadhâ, fivefold ; ज्ञेयं jñeyam, to be known ; निहितं nihitam, concealed ; गुहायाम् guhâyâm, in a cavern, placed in the cave ; इति iti, thus ; एवं evam, thus ; आह āha, saith ; हि hi, because ; ऊर्ध्वमूलं ūrdhvamûlam, with his root upward ; त्रिपादं tripād, with his three feet, three-footed ; ब्रह्म Brahma, Brahman ; शाखाः śâkhâḥ, branches ; आकाशः âkâśaḥ, space, ether ; वायुः Vâyuh, air ; अग्निः agniḥ, fire ; उदकः udakaḥ, water ; भूमिः bhûmiḥ, earth ; आदयः ādayaḥ, the rest ; एकः ekaḥ, this one ; अश्वत्थः âśvat-thaḥ, fig-tree ; नामा nâmâ, by the name of ; एतत् etat, it ; ब्रह्म Brahma, Brahman ; एतस्य etasya, of it, thereof ; तत् tat, that ; तेजः tejaḥ, splendour, light ; यत् yat, which ; असौ asau, yonder ; आदित्यः ādityaḥ, sun ; ओम् Om ; इति iti, thus ; एतदक्षरस्य etat akṣarasya, of that syllable ; च cha, and ; एतत् etat, it ; तस्मात् tasmât, therefore ; ओम् Om, इति iti, following ; अनेन anena, with this ; एतत् etat, this (breath and sun, as manifestations of Brahman) ;

उपासीत upāsita, let (him) worship ; अजस्रम् ajasram, ceaselessly, for ever ; इति iti, thus एकः ekaḥ, one ; सम्बोधयिता sambodhayitā, the verse which utters praise ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āha, saith ; एतत् etat, this ; एव eva, alone ; अक्षरं akṣaram, syllable ; पुण्यम् puṇyam, holy, pure ; एतत् etat, this ; एव eva, alone ; अक्षरं akṣaram, syllable ; परं param, supreme, highest ; एतत् etat, this ; एव eva, only ; अक्षरं akṣaram, syllable ; ज्ञात्वा jñātvā, knowing ; यः yaḥ, he ; यत् yat, whatever ; इच्छति icchhati, desires ; तस्य tasya, his ; तत् tat, that.

TRANSLATION IV.

Elsewhere it is said that which is a song (udgītha) is forsooth Om (Pranava) and that which is Om is a song. The sun is verily a song, it is Om. It is said, "The song named Om, the leader, manifested in light, sleepless, without age, without death, three footed, three lettered, to be known again in five parts and concealed in the cave." It is said, "The three footed Brahma has root upward, the branches are, ether, air, fire, water, earth &c. The one named fig tree, viz., this creation is Brahma Its light is the yonder sun which is that of the letter 'om'. Let one therefore, meditate on it with 'om' repeatedly. There is one praise verse about it which says 'This letter is holy, this letter is supreme. Whatever, one who knows this letter wishes, is his.'

Commentary.

Udgītha is a song sung by the Sāma singers ; the om therein is the pranava of the *vahuricha* school and the pranava of the *vahurichs* school is the Udgītha of the Udgātri priest. The Sun represents Udgītha cum pranava ; the pranava is therefore, Udgītha, the guide, the light, wakeful, ageless, undecaying consisting of three words or letters, viz, *a*, *u* and *m* and pervading the body in the form of five vital airs called Prāṇa. Apāna, Vyāna. Udāna and Samāna, and residing in the heart. Again Brahma is described as having the root above and the branches in the form of the elements &c. He has three feet as said in the Rīgveda x. 90. 3. He is creation represented by an Aśwatha tree (not staying till tomorrow). See Kāṭha vi. 1. Gītā xv 1 and 2. The light thereof is the Sun which is also the light of 'om'. One should, therefore, worship the vital air or the sun with 'om' constantly. Its praises are described in a couplet 'It is the

holiest and supreme letter ; one who knows the importance or excellence of 'om' gets every object accomplished.

V.

अथान्यत्राप्युक्तं स्वनवत्येषाऽस्य तनूः । योमिति स्त्री
पुनपुंसकैति लिङ्गवत्येषाऽयाग्निर्वायुरादित्य इति भास्वत्येषाऽ
थ ब्रह्मा रुद्रो विष्णुरित्यधिपतिवत्येषाऽथ गार्हपत्यो दक्षि
णाग्निराहवनीय इति मुखवत्येषाऽथ ऋग्यजुः सामेति विज्ञा
नवत्येषा भूर्भुवः स्वरितिलोकवत्येषाऽथ भूतं भव्यं भविष्य-
दिति कालवत्येषाऽथ प्राणोऽग्निः सूर्य इति प्रतापवत्येषाऽया
न्मपश्चन्द्रमा इत्याप्यायनवत्येषाऽथ बुद्धिर्मनोऽहंकार इति
चेतनवत्येषाऽथ प्राणोऽयानो व्यान इति प्राणवत्येषेत्यत ओ
मित्युक्तेनैताः प्रस्तुतः अर्चिता अर्पिता भवन्तीत्येवं ह्याहैत
द्वै सत्यकाम परं चापरं च ब्रह्म यदोमित्येतदक्षरमिति ॥५॥

अथ *atha*, and ; अन्यत्र *anyatra*, elsewhere ; अपि *api*, also ; उक्तं *uktam*, has been said ; स्वनवती *svanavatī*, sound-endowed ; एषा *eṣā*, this ; अस्य *asya*, of him ; तनूः *tanuḥ*, form, body ; या *yā*, which ; ओम् *Om* ; इति *iti*, thus ; स्त्री *strī*, feminine ; पुंस् *pum*, masculine ; नपुंसक *napumsaka*, neuter ; इति *iti*, thus ; लिङ्गवती *liṅgavatī*, gender-endowed ; एषा *eṣā*, these ; अथ *atha*, now ; अग्निः *agniḥ*, fire ; वायुः *vāyuḥ*, wind ; आदित्यः *ādityaḥ*, the sun ; इति *iti*, thus ; भास्वती *bhāsvatī*, light-endowed ; एषा *eṣā*, this ; अथ *atha*, now ; ब्रह्मा *Brahmā* ; रुद्रः *Rudraḥ* ; विष्णुः *Viṣṇuḥ* ; इति *iti*, thus ; अधिपतिवती *adhipativatī*, lord-endowed ; एषा *eṣā*, this ; अथ *atha*, now ; गार्हपत्यः *Gārhapatyaḥ* ; दक्षिणाग्निः *Dakṣiṇagniḥ*, आहवनीया *Āhavanīyā* इति *iti*, thus ; मुखवती *mukhavatī*, mouth-endowed ; एषा *eṣā*, this ; अथ *atha*, now ; ऋक् *ṛk*, यजुः *Yajuḥ* ; साम *Sāman* ; इति *iti*, thus ; विज्ञानवती *vijñānavatī*, knowledge-endowed ; एषा *eṣā*, this ; भूः *Bhuḥ* भुवः *Bhuvah*, स्वः *Svah* ; इति *iti*, thus ; लोकवती *lokatvatī*, world-endowed ; एषा *eṣā*, this ; अथ *atha*, now ; भूतं *bhūtam*, past ; भव्यं *bhavyam*, present ; भविष्यत् *bhaviṣyat*, future ; इति *iti*, thus ; कालवती *kālavatī*, time-endowed ; एषा *eṣā*, this ; अथ *atha*, now, प्राणः *prāṇaḥ*, breath ;

अग्निः agniḥ, fire ; सूर्यः sūryaḥ, sun ; इति iti, thus ; प्रतापवती prāṭāpavatī, heat-endowed ; एषा eṣā, this ; अथ atha, now ; अन्नम् annam, food ; आपः āpaḥ, water ; चन्द्रमा chandramā, moon ; इति iti, thus ; अपि api, even ; अयनवती āyanavatī, growth-endowed ; एषा eṣā, this ; अथ atha, now ; बुद्धिः buddhiḥ, intellect ; मनः manaḥ, mind ; अहङ्कारः ahaṅkāraḥ, consciousness, personality ; इति iti, thus ; चेतनवती chetanavatī, thought-endowed, intelligence-endowed ; एषा eṣā, this ; अथ atha, then ; प्राणः Prāṇaḥ ; अपानः Apānaḥ ; व्यानः Vyānaḥ, इति iti, thus ; प्राणवती prāṇavatī, breath-endowed ; एषा eṣā, this ; इति iti, thus ; अतः ataḥ, therefore ; ओम् Om ; इति iti, thus ; उक्तेन uktena, aforesaid ; एताः etāḥ, these forms ; प्रस्तुताः prastutaḥ, praised ; अर्चिताः architaḥ, worshipped ; अर्पिताः arpitāḥ, sacrificed ; भवन्ति bhavanti, are ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āha, saith ; एतत् etat, this ; वै vai, alone ; सत्यकाम Satyakāma, O Satyakāma, परम् param, superior, high ; च cha, and ; अपरम् aparam, inferior, low ; च cha, and ; ब्रह्म Brahma, Brahman ; यत् yat, which ; ओम् Om ; इति iti, thus ; एतत् etat, this ; अक्षरम्-akṣaram, syllable , इति iti, thus.

TRANSLATION V.

Elsewhere it is also said, 'its body is made of sounds'; the 'om' is feminine, masculine and neuter and has, a body of genders; it is fire, air and sun and has a body of light ; it is Brahmā, Rudra and Viṣṇu and has a body of the lords; it is Gārhyapatya, Dakṣiṇa and Āhavanīya fires and has a body of mouths; it is Rik, Yajus and Sāma and has a body of knowledge ; it is 'bhu', 'bhuvā' and 'swa' and has a body of regions ; it is past, present and future and has a body of time ; it is vital air, fire and sun and has a body of heat ; it is food, water and moon and has a body of growth ; it is intellect, mind and egoism and has a body of intelligence; it is prāṇa, apāna and vyāna and has a body of vital airs. When Om is, therefore, pronounced, all these are praised, worshipped (and) offered. It is said. "O ! Satyakāma that which is 'om' letter is verily the high and low Brahma."

Commentary.

In this anuvāka, the excellence of 'Om' is described. Different manifestations in nature and different bodily activities are represented in the mystic syllable 'Om'. When one utters 'Om' all the different

deities are thereby praised and worshipped. Ultimately the anuvāka concludes by an instruction given by Pippalāda to his disciple Satyākāma to the effect that 'om' includes both the higher and lower gods in it. As to higher and lower Brahma see Max Muller's three lectures on the Vedānta philosophy at p. 133. (1894).

VI

अथाव्याहृतं वा इदमासीत्स सत्यं प्रजापतिस्तपस्त-
प्त्वाऽनुव्याहरद् भूर्भुवः स्वरित्येषैवास्य प्रजापतेः स्थविष्ठा त-
नूर्या लोकवतीति स्वरित्यस्याः शिरो नाभिर्भुवो भूः पादा
आदित्यश्चक्षुः । चक्षुरायत्ता हि पुरुषस्य महती मात्रा चक्षु-
षा ह्ययं मात्राश्चरति सत्यं वै चक्षुरक्षिण्यवस्थितो हि पुरुषः
सर्वार्थेषु चरति । एतास्माद्भूर्भुवः स्वरित्युपासीतानेन हि प्र-
जापतिर्विश्वात्मा विश्वचक्षुरिवोपासितो भवतीत्येवं ह्याह ।
एषा वै प्रजापतेर्विश्वभृत्तनूः । एतस्यामिदं सर्वमन्तर्हितम-
स्मिंश्च सर्वस्मिन्नेषाऽन्तर्हितेति । तस्मादेषोपासीत ॥ ६ ॥

अथ atha, now ; अव्याहृतं avyāhṛitam, unuttered ; वा vā, or ; इदम् idam, this (world) ; आसीत् āsit, was ; सः saḥ, he ; सत्यं satyam, forsooth, verily ; प्रजापतिः Prajāpatiḥ ; तपः tapaḥ, latent consciousness ; तप्त्वा taptvā, having kindled ; अनुव्याहरद् anuvyāharat, uttered in order ; भूः Bhūḥ ; भुवः Bhuvaḥ ; स्वः Svah, इति iti, thus ; एषा eṣā, this ; एव eva, alone ; अस्य asya, that ; प्रजापतेः prajāpateḥ, of prajāpati, स्थविष्ठा sthaviṣṭhā, grossest ; तनूः tanūḥ, body ; या yā, which ; लोकवती lokavati, world-endowed ; इति iti, thus ; स्वः Svah ; इति iti, thus ; अस्याः asyāḥ, thereof, of that body ; शिरः śiraḥ, head ; नाभिः nābhiḥ, the navel ; भुवः Bhuvaḥ ; भूः Bhūḥ ; पादाः pādāḥ, the feet ; आदित्यः adityaḥ, the sun ; चक्षुः chakṣuḥ, the eye ; चक्षुः chakṣuḥ, in the eye ; आयत्ता āyattā, is fixed, depends ; हि hi, because ; पुरुषस्य puruṣasya, man's, of the soul ; महती mahati, great, wide ; मात्रा mātṛā, measure, range ; चक्षुषा chakṣuṣā, by the eye ; हि hi, because ; अयं ayam, it ; मात्राः mātṛāḥ, objects, measurements ; चरति charati, ranges over, makes ; सत्यं satyam, truth ; वै vai, verily ; चक्षुः chakṣuḥ, the eye ; अक्षिणि akṣiṇi, in the eye ;

अवस्थितः avasthitaḥ, dwelling ; हि hi, because ; पुरुषः puruṣaḥ, soul, person ; सर्वार्थेषु sarvârtheṣu, over all things or objects ; चरति charati, ranges, proceeds ; एतस्मात् etasmât, therefore ; भूः bhúḥ, भुवः Bhuvah ; स्वः Svah ; इति iti, thus ; उपासीत upâsîta, let worship ; अनेन anena, thereby ; हि hi, because ; प्रजापतिः Prajâpatiḥ, विश्वात्मा viśvâtâmâ, the soul of the world, the self of all ; विश्वचक्षुः viśva-chakṣuḥ, the eye (sun) of the world ; इव iva, like ; उपासितः upâsitaḥ, worshipped ; भवति bhavati, is ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, saith ; एषा eṣâ, the sun ; वै vai, verily ; प्रजापतेः prajâpateḥ, of prajâpati ; विश्वभृत् viśvabhṛit, world-bearing, all-supporting ; तनुः tanuḥ, form, body ; एतस्याम् etasyâm, in it ; इदं idam, this ; सर्वम् sarvam, all ; अन्तर्हितम् antarhitam, absorbed, अस्मिन् asmin, in this ; च cha, and ; सर्वस्मिन् sarvasmin, in all ; एषा eṣâ, (the light) ; अन्तर्हिता antarhitâ, is absorbed, is hidden ; इति iti, thus ; तस्मात् tasmât, therefore ; एषा eṣâ, this ; उपासीत upâsîta, is worshipped, let (a man) worship.

TRANSLATION VI.

All this was not assigned name ; truth, the Lord of the universe having performed a penance uttered successively 'bhu', 'bhuva', and 'swa'. It is the Prajâpati's grossest body which has regions ; heaven (swa) is his head, the intervening space (Bhuva) is the navel, the earth (Bhú) is the foot and the sun is the eye. When the eye is open, it is the great range of the puruṣa, for with it he perceives the objects. Truth is verily the eye because the puruṣa residing in the eye perceives all objects. One should, therefore, meditate on 'Bhu', 'Bhuva' and 'Swa,' because the Lord of the created beings, the soul of the universe and the eye of the universe is thereby worshipped. It is said 'it is verily the all-maintaining body of the Lord of the created beings ; therein is concealed all this and in all this it is concealed. One should, therefore, worship it.

Commentary.

Having described the excellence of 'om' in the previous anuvâka, the present anuvâka describes the importance of the 'Bhu', 'Bhuva' and 'Sva' which are technically called *vyâhriti*. In the beginning of the creation, there were no names, so the Lord called the upper region 'Swa,' the

lower region 'Bhu' and the middle region 'Bhuva'. These regions are the grossest forms of the Lord ; the upper region called heaven is his head ; the lower region is his foot and the middle region is his navel. The sun is his eye. Hence the eye in the body of a person is very important, because by means of it he sees all external objects. When one meditates on the mystic syllables 'Bhu', 'Bhuva' and 'Swa', he thereby worships the Lord of the universe. The *vyākṛiti* is the manifestation of the Lord and should, therefore, be meditated upon.

VII.

तत्सवितुर्वरेण्यमित्यसौ वा आदित्यः सविता स वा
एवं प्रवरणीय आत्मकामेनेत्याहुर्ब्रह्मवादिनोऽथ भर्गो देवस्य
धीमहीति सविता वै देवस्ततो योऽस्य भर्गाख्यस्तं चिन्तया
मीत्याहुर्ब्रह्मवादिनोऽथ धियो यो नः प्रचोदयादिति बुद्ध्यो
वै धियस्ता योऽस्माकं प्रचोदयादित्याहुर्ब्रह्मवादिनः । अथ
भर्ग इति यो ह वा अमुष्मिन्नादित्ये निहितस्सारकोऽक्षिणि
वैष भर्गाख्यः । भाभिर्गतिरस्य हीति भर्गः । भर्जयतीति वैष
भर्ग इति रुद्रो ब्रह्मवादिनः । अथ भ इति भासयतीमाल्लो
कान् इति रञ्जयतीमानि भूतानि ग इति गच्छन्त्यस्मिन्नाग
च्छन्त्यस्मादिमाः प्रजास्तस्माद्भरगत्वाद्भर्गः । शश्वत्सूय
मानात्सूर्यः सवनात्सविताऽऽदानादादित्यः पवनात्पावनोऽथा
ऽऽपोऽप्यायनादित्येवं ह्याह ।

खल्वात्मनोऽऽत्मा नेताऽमृताख्यश्चेता मन्ता गन्तो-
त्स्वष्टाऽऽनन्दयिता कर्ता वक्ता रसयिता घ्राता द्रष्टा श्रोता
स्पृशति च विभुर्विग्रहे संनिविष्ट इत्येवं ह्याह । अथ यत्र
द्वैतीभूतं विज्ञानं तत्र हि शृणोति पश्यति जिघ्रति रसयति

चैव स्पर्शयति सर्वमात्मा जानीतेति यत्राद्वैतीभूतं विज्ञानं
कार्यकारणकर्मनिर्मुक्तं निर्वचनमनौपम्यं निरुपाख्यं किं तद
वाच्यम् ॥ ७ ॥

तत् tat. that ; सवितुः Savituh. वरेण्यम् vareṇyam, adorable ; इति iti, in these words (of the Gāyitri) ; असौ asau, yonder ; वा vā, or ; आदित्यः ādityaḥ, sun ; सविता savitā, savitṛi ; सः saḥ, he ; वा vā, verily ; एवं evam, thus ; प्रवरेणीयः pravarāṇīyaḥ, is to be chosen ; आत्मकामेन ātmakāmena, by him who desires the soul, by the lover of self ; इति iti, so ; आहुः āhuḥ, say ; ब्रह्मवादिनः Brahma-vādināḥ, they who declare spiritual knowledge, the Brahma-teachers ; अथ atha, again ; भर्गः Bhargh, brilliant, radiant ; देवस्य devasya, of the god ; धीमहि dhīmahi. meditate on ; इति iti, here ; सविता savitā, savitṛi, वै vai, verily ; देवः devaḥ, deity ; ततः tataḥ, therefore ; यः yaḥ, which ; अस्य asya, its ; भर्गाख्यः bhargākhyāḥ, called bhargah ; तं tam, that ; चिन्तयामि chintayāmi, meditate on ; इति iti, so ; आहुः āhuḥ, say ; ब्रह्मवादिनः Brahma-vādināḥ, they who declare spiritual knowledge, the Brahma-teachers ; अथ atha, again ; धियः dhiyaḥ, intellect ; यः yaḥ, who ; नः naḥ, us ; प्रचोदयात् prachodayāt, stimulate ; इति iti, here ; बुद्ध्यः buddhayaḥ, thoughts ; वै vai, verily ; धियः dhiyaḥ, intellect ; ताः tāḥ, these ; यः yaḥ, who ; अस्माकं asmākam, ours, प्रचोदयात् prachodayāt, may move, should stir up ; इति iti, so ; आहुः āhuḥ, say ; ब्रह्मवादिनः Brahma-vādināḥ, they who declare spiritual knowledge, the Brahma-teachers ; अथ atha, now, as for ; भर्गः bhargah, splendour ; इति iti, so ; यः yaḥ, who ; ह ha, that ; वा vā, or ; अमुष्मिन् amuṣmin, yonder ; आदित्वे āditye, in the sun ; निहितः nihitaḥ, is placed ; तारकः tāraḥ, pupil ; अक्षिणि akṣiṇi, in the eye ; वा vā, or ; एषः eṣaḥ, he ; भर्गाख्यः bhargākhyāḥ, is called bhargah ; अभिः bhābhiḥ, by rays ; गतिः gatiḥ, going forth, motion ; अस्य asya, his ; हि hi, hence ; इति iti, thus ; भर्गः bhargah, splendour ; भर्जयति bharjayati, parches ; इति iti, thus ; वा vā, or ; एषः eṣaḥ, he ; भर्गः bhargah, splendour ; इति iti, thus ; रुद्रः Rudraḥ ; ब्रह्मवादिनः Brahma-vādināḥ, they who declare spiritual knowledge, the Brahma-teachers ; अथ atha, or ; भ bha ; इति iti, thus ; भासयति bhāsayati, enlightens, lights up ; इमान् imān, all these ; लोकान् lokān, worlds ; र 'Ra' ; इति iti, thus ; रक्षयति raṁjayati, gladdens ; इमानि imāni, all these ; भूतानि bhūtāni, beings ; ग 'Ga' ; इति iti, thus ; गच्छन्ति Gachchhanti, go ; अस्मिन् asmin, to him ; आगच्छन्ति āgachchhanti, come ; अस्मात् asmāt, from him ; इमाः imāḥ, these ; प्रजाः prajāḥ, creatures ; तस्मात् tasmāt, thence, therefore ; भरगत्वात् bharagatvāt, from being bha-ra-ga ; भर्गः bhargah, splendour ; शश्वत् śaśvat, continually ; सूयमानात् sūyamānāt, because soma is continually aque-

ezed out ; सूर्यः Sūryaḥ ; सवानात् savánāt, from bringing forth ; सवित्रा savitrā, savitṛi ; आदानात् ádánāt, from taking (ádá), because he takes up ; आदित्यः Âdityaḥ ; पवनात् pavanāt, from purifying, because he purifies ; पावनः pávanaḥ, (fire) ; अथ atha, now ; आपः ápaḥ, water ; अप्यायनान् apyáya-nát, from giving increase, because it nourishes ; इति iti, thus ; एवं evam, thus ; हि hi, this ; आह áha, saith (the teacher) ; खलु khalu, surely ; आत्मनः átmanah, of the body ; आत्मा átmá, the soul ; नेता netá, impeller ; अमृतमयः amṛitākhyah, called immortal, whose name is immortality ; चेत्ता chetá, thinker, मन्ता mantá, perceiver ; गन्ता gantá, goer ; आनन्दयिवा ánandayitá, the delighter ; उत्सृष्टा utsraṣṭá, the evacuator ; कर्ता kartá, the doer ; वक्ता vaktá, the speaker ; रसयिता rasayitá, the taster ; घ्राता ghrátá, the smeller ; द्रष्टा draṣṭá, the seer ; श्रोता śrotá, the hearer ; स्पृशति sprīṣati, touches ; च cha, and ; विभुः vibhuḥ, pervader ; विग्रहे vigrahe, into the body ; सन्निविष्टः sanniviṣṭaḥ, having entered ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह áha, saith (the teacher) ; अथ atha, now ; यत्र yatra, where ; द्वैतीभूतं dvaitībhūtam, twofold, multiplied ; विज्ञानं vijñānam, knowledge, pure intelligence ; तत्र tatra, there, हि hi, because ; शृणोति śṛiṇoti, hears ; पश्यति paśyati, sees ; जिघ्रति jighrati, smells ; रसयति rasayati, tastes ; च cha, and ; एव eva, thus ; स्पर्शयति sparśayati, causes to touch ; सर्वम् sarvam, all ; आत्मा átmá, the soul ; जानीते jánīte, knows ; इति iti, thus ; यत्र yatra, where ; अद्वैतीभूतं advaitībhūtam, not twofold (subjective only), in its unity ; विज्ञानं vijñānam, knowledge, pure intelligence ; कार्यं kárya, effect ; कारणं káraṇa, cause ; कर्म karma, action ; निमुक्तं nirmuktam, divested of ; निर्वचनम् nirva-
chanam, bare of title ; अनौपम्यं anaupamyam, without a comparison or likeness ; निरुपाख्यं nirúpākhyam, without a predicate ; किं kim, what (is that) ; तत् tat, it ; अवाच्यं áváchyam, cannot be told.

TRANSLATION VII.

'That adorable of the generator ; the sun is verily the generator and is also to be worshipped by those desirous of self. So it is said by those who know Brahma. As to 'I meditate on the lustre of the god', the sun is verily the god, I, therefore, meditate on what is called his lustre, so it is said by those who know Brahma. As to 'so that he may stimulate our intellect', the intellect is verily the brain ; may he stimulate it in us : so it is said by those who know Brahma. As to 'lustre' ; that which is placed in the sun or in the pupil of the eye, is called lustre ; because his motion is with the rays, lustre (is so called) ; because

he destroys it, therefore, 'lustre' means Rudra; so those who know Brahma (say). Now as to 'Bha', it illuminates all these worlds; as to 'Ra', it pleases all the created beings, as to 'Ga' in it all the created beings merge and from it they come out, therefore, by reason of illuminating, pleasing and going and coming, it is called 'lustre.' By reason of constantly pressing out the soma juice, he is Súra; by reason of bringing forth, he is Savitá; by reason of eating up, he is Âditya; by reason of purifying, he is Pávana; by reason of nourishing, he is Âpa. So it is said, the self of self is verily the leader named immortal, the thinker, the perceiver, the goer, the evacuator, the enjoyer, the actor, the speaker the taster, the smeller, the seer, the hearer; and he touches: the Lord has entered the body. So it is said, where the knowledge is dualistic, there he certainly hears, sees, smells, tastes and touches. The self knows every thing. Where the knowledge is non-dualistic, devoid of effect, cause and act, indescribable, incomparable and undefinable, what is it? it is unspeakable.

Commentary.

The present Anuváka explains the Gáyatri verse (Rigveda iii. 62. 10); after having explained the *Praṇava* and *vyáhr̥ti* in the preceding *anuvákas*. It runs thus.

तत्सवितुर्वरेण्यं भर्गोदेवस्यधीमहि ।
धियो योनः प्रचोदयात् ॥

"We meditate on the lustre of the god generator (Savitá), so that he may stimulate our intellect." This verse also occurs in the Yajurveda iii. 35. xxii. 2. and xxx. 2. Samveda Uttarârchika vi. 3. The Anuváka attempts to explain every word of it.

In the first passage तत्सवितुर्वरेण्यं which is translated here as 'that adorable of the generator,' the generator, means the sun. He is to be worshipped by a devotee desirous of salvation. In the second passage (भर्गोदेवस्य धीमहि) 'We meditate on the lustre of the god, the 'god' refers to the sun because he is a shining deity (from $\sqrt{\text{dev}}$ = to shine). In the last passage (धियो योनः प्रचोदयात्) 'so that he may stimulate our intellect' the 'intellect' means brain. After explaining the three passages the verse explains

the words used in the Gáyatri. The word (भर्ग) *bhargā* which is translated by me as 'lustre' is explained to mean the light in the sun or in the pupil of the eye. Lustre (*Bhargā*) in the sun is so called, because he travels day and night by means of his rays (*Bhá*). The third derivation is that the word '*Bhargā*' is made up of *Bha+r+gā* ; '*Bha*' means to illuminate, '*Ra*' means 'to delight, to please' and '*Gā*' means to go in or come out. The divine splendour is so called by reason of illuminating, delighting, merging in and issuing forth of the created beings. The five words '*Savitr*' *Sūrya*, *Âditya*, *Pāvana* and *Âpa* are explained to mean supreme God whose manifestations are the different deities. He pervades the whole universe and the human body and performs various actions by means of the bodily organs. The *Anuvāka* then concludes with an explanation of the difference between dualism and non-dualism. In the former, there are both subject and object but in the latter, there is the subject without the object and the state therein is indescribable.

VIII.

एष हि खल्वात्मैशानः शंभुर्भवो रुद्रः प्रजापतिर्विश्वसु
 गिहरण्यगर्भः सत्यं प्राणो हंसः शास्ता विष्णुर्नारायणोऽर्कः
 सविता धाता विधाता सम्राडिन्द्र इन्दुरिति । य एष तपत्य
 ग्निरिवाग्निना पिहितः सहस्राक्षेण हिरण्यमेनाण्डेन । एष
 वाव जिज्ञासितज्योऽन्वेष्टव्यः सर्वभूतेभ्योऽभयं दत्त्वाऽरण्यं
 गत्वाऽथ बहिः कृत्वेन्द्रियार्थान्स्वाच्छरीरादुपलभेतैनमिति ।
 विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् । सह-
 स्र रश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः
 ॥ ८ ॥

एषः *eṣaḥ*, this, the same ; हि *hi*, verily ; खलु *khalu*, yea ; आत्मा *ātmā*, soul, self ; ईशानः *īśāna*, Lord ; शंभुः *Śambhuḥ* ; भवः *Bhavaḥ* ; रुद्रः *Rudraḥ* ; प्रजापतिः *prajāpatiḥ*, (lord of creatures) ; विश्वसुक् *viśvasuk*, creator of all ; हिरण्यगर्भः *Hiranyagarbhaḥ* ; सत्यं *śatyaṁ*, truth ; प्राणः *prāṇaḥ*, breath ; हंसः *haṁsaḥ* (*rajaśa*) ; शास्ता *śāstā*, ordainer, ruler ; विष्णुः *Viṣṇuḥ* ; नारायणः *Nārāyaṇaḥ* ; अर्कः *arkaḥ*, the sun ; सविता *Savitā* ; धाता *dhātā*, upholder,

supporter ; विधाता vidhātā, maker, creator ; सम्राट् samrāt, the king ; इन्द्रः Indrah ; इन्दुः induh, moon ; इति iti, thus ; यः yaḥ, who ; एषः eṣaḥ, he ; तपति tapati, warms ; अग्निः agniḥ, fire, lamp . इव iva, as, like ; अग्निना agni-nā, by a fire ; पिहितः pihitaḥ, concealed, hidden ; सहस्राक्षेण sahasrākṣeṇa, by thousand eyes ; हिरण्मयेन Hiraṇmayena, by golden ; अण्डेन aṇḍena, by ball, by egg ; एषः eṣaḥ, he ; वा vā, or ; जिज्ञासितव्यः jijñāsitaṇyāḥ, is to be inquired after, is to be thought after ; अन्वेष्टव्यः auveṣṭavyāḥ, is to be sought after ; सर्वभूतेभ्यः sarvabhūtebhyāḥ, to all living beings ; अभयं abhayam, fearlessness, farewell ; दत्त्वा datvā, having produced, having said ; अरण्यं to the forest ; गत्वा gtvā, having gone ; अथ atha, and ; बहिःकृत्वा bahiḥkṛtvā, having renounced, having put at a distance ; इन्द्रियार्थान् indriyārthān, all the objects of the senses, all sensuous objects ; स्वान् svān, one's own ; शरीरात् śarīrāt, from the body ; उपलभेत upalabheta, let (a man) comprehend ; एतन् enam, the soul ; इति iti, thus ; विश्वरूपं viśvarūpam, bears or assumes all forms ; हरिणं hariṇam, who is golden, the seizer of all ; जातवेदसं jāta-vedasam, who knows all beings ; परायणं parāyaṇam, who ascends highest, the supreme support ; ज्योतिः jyotiḥ, light, splendour ; एकं ekam, the one, alone ; तपन्तं tapantam, he who dries up all things or warms us ; सहस्ररश्मिः sahasraraśmiḥ, the thousand-rayed ; शतधा śatadhā, in a hundred ways ; वर्तमानः vartamānaḥ, abiding ; प्राणः prāṇaḥ, the life ; प्रजानाम् prajānām, of all creatures ; उदयति udayati, rises ; एषः eṣaḥ, this ; सूर्यः sūryaḥ, sun.

TRANSLATION VIII.

This self is verily the Lord, the beneficent, the existent, the terrible, the maker of the universe, the creator, the golden child, the truth, the vital air, the soul, the governor, Viṣṇu, Nārāyaṇa, the adorable, the generator (vivifier), the supporter, the ordainer, the sovereign, Indra and the moon. He shines covered with golden egg of thousand eyes like fire covered with fire. He is to be enquired into and searched after granting peace to the created beings, going to the forest and having thrown aside the sensuous objects ; let one with his body obtain him who is many in form, the destroyer, the knower of the created beings, the light, the one shining. The sun, the life of the beings present in hundred-fold forms with thousand rays, rises.

Commentary.

The different names of the Lord based on his various qualities are

given. It is he who shines in the the whole unlimited universe. He should be enquired into and searched thoroughly. He manifests himself in the shape of the sun in our solar system whose life and activity he is.

IX.

तस्माद्वा एष उभयात्मैवंविदात्मन्नेवाभिध्यायत्यात्म
न्नेव यजतीति ध्यानं प्रयोगस्थं मनो विद्वद्भिः प्लुतं मनः
पूतिमुच्छिष्टोपहतमित्यनेन तत्पावयेत् । मन्त्रं पठति—उच्छि
ष्टोच्छिष्टोपहतं यच्च पापेन दत्तं मृतसूतकाद्वा वसोः पवित्र
मग्निः सवितुश्च रश्मयः पुनन्त्वन्नं मम दुष्कृतं च यदन्यत् ।
अद्भिः पुरस्तात्परिदधाति । प्राणाय स्वाहाऽपानाय स्वाहा
व्यानाय स्वाहा समानाय स्वाहोदानाय स्वाहेति पञ्चभिरभि
जुहोति । अथावशिष्टं यतवागश्नात्यतोऽद्भिर्भूय एवोपरि-
ष्ठात्परिदधात्याचान्तो भूत्वाऽऽत्मेज्यानः प्राणोऽग्निर्विश्वोऽ
सीति च द्वाभ्यामात्मानमभिध्यायेत् । प्राणोऽग्निः परमात्मा
वै पञ्चवायुः समाश्रितः । स प्रीतः प्रीणातु विश्वं विश्वभुक्
विश्वोऽसि वैश्वानरोऽसि विश्वं त्वया धार्यते जायमानम् ।
विशन्तु त्वामाहुतयश्च सर्वाः पूजास्तत्र यत्र विश्वामृतोऽसी-
ति । एवं न विधिना खल्वनेनात्ताऽन्नत्वं पुनरुपैति ॥ ९ ॥

तस्मात् tasmât, therefore ; वै vai, certainly ; एषः eṣaḥ, he ; उभयात्मा ubha-
yâtma, both these souls ; एवंविद् evamvit, who thus knows ; आत्मन् ātman,
in the soul ; एव eva, only ; अभिध्यायति abhidhyāyati, contemplates ; आत्मन्
ātman, in the soul ; एव eva, only ; यजति yajati, offers, sacrifices ; इति
iti, such ; ध्यानं dhyānam, contemplation ; प्रयोगस्थं prayogastham, absorbed
in worship, absorbed in these acts ; मनः mnaḥ, mind ; विद्वद्भिः vidvadbhiḥ,
by the wise ; स्तुतं stutam, is approved, is praised ; मनःपूतिम् manahpūtim,
the filth of the mind ; उच्छिष्टोपहतम् Uchchhiṣṭopahatam ; इति iti, and ; अनेन
anena, by the following ; तत् tat, then ; पावयेत् pāvayet, purify ; मन्त्रं man-

tram, verse; पठति Paṭhati, reads; उच्छिष्ट उच्छिष्ट, food-leavings, food that is left; उच्छिष्टोपहतं uccchhiṣṭopahatam, food touched by leavings, food defiled by food left; यत् yat, it; च cha, and; पापेन pāpēna, by a sinner; दत्तं dattam, given; मृतसूतकात् mṛitasūtakāt, after the birth of a dead child; वा vá, or; वसोः vasoh, of vasu; पवित्रम् pavitram, purifying, cleansing; अग्निः agniḥ, power; सवितुः savituh, of savitri; रश्मयः rāsmayah, beams; पुनन्तु punantu, let purify; अन्नं annam, food; मम mama, my; दुष्कृतम् duṣkṛitam, sin; च cha, and; यत् yat, which; अन्यत् anyat, other; रुद्भिः adbhīḥ, with water; पुरस्तात् purastāt, first (in thought); परिदधाति paridadhāti, wraps up; प्राणाय prāṇāya, to the air of respiration; स्वाहा Svāhā; अपानाय apānāya, to the descending air; स्वाहा Svāhā; व्यानाय vyānāya, to the circulating air; स्व हा Svāhā; समानाय samānāya, to the equalising air; स्वाहा Svāhā; उदानाय udānāya, to the ascending air; स्वाहा Svāhā; इति iti, thus; पञ्चभिः pañcha-
bhīḥ, with these five (mantras); अभिजुहोति abhijuhoti, makes the offering, offers (the food); अथ atha, then; अवशिष्टं avāśiṣṭam, the remainder; यत्वाक् yatavāk, in silence; अश्नाति aśnāti, eats; अतः ataḥ, afterwards; रुद्भिः adbhīḥ, with water; भूयः bhūyah, again; एव eva, this; उपरिष्टात् upariṣṭāt; परिदधाति paridadhāti, wraps up, surrounds; आचान्तः āchāntaḥ, having washed; भूत्वा bhūtvā, becoming; आत्मेज्यानः ātmejyānaḥ, worshipping the soul, sacrificing to himself; प्राणः Prāṇaḥ; अग्निः Agniḥ विश्वः viśvaḥ, the universe; असि asi, art; इति iti, thus; च cha, and; द्वाभ्याम् dvābhyām, with these two (mantras); आत्मानम् ātmānam, on the soul, on the self; अभिध्यायेत् abhidhyāyet, let (him) meditate; प्राणः prāṇaḥ, breath; अग्निः agniḥ the digestive fire; परमात्मा paramātmā, the supreme soul, the highest self; वै vai, and; पञ्चवायुः pañchavāyuh, five airs; समाश्रितः samāśritaḥ, consisting of, composed of; सः saḥ, he; प्रीतः prītaḥ, being satisfied; प्रीणातु prīṇātu, may satisfy; विश्वं viśvam, all; विश्वभुक् viśvabhuk, the all-enjoyer; विश्वः viśvaḥ, all; असि asi, art; वैश्वानरः vaiśvānaraḥ, the universal fire; असि asi, art; विश्वं viśvam, all; त्वया tvayā, by you; धार्यते dhāryate, is upheld; जायमानं jāyamānam, that is born; विशन्तु viśantu, let enter; त्वाम् tvām, thee; आहुतयः āhutayah, oblations, offerings; सर्वाः sarvāḥ, all; प्रजाः prajāḥ, creatures; तत्र tatra, there; यत्र yatra, where; विश्वामृतः viśvāmṛitaḥ, the life-giver; असि asi, art; इति iti, thus; एवं evam, thus, according to; न na, not; विधिना vidhinā, by this rule; खलु khalu, certainly, indeed; अनेन anena, by this, according to this; अत्ता attā, he who eats; अन्नत्वं annatvam, food (for others, of aught else); पुनः punaḥ, in turn; उपैति upaiti, becomes.

TRANSLATION IX.

Therefore one who knows both, verily meditates on his self

and sacrifices to his self. Let him purify his mind engaged in worship and made impure by leavings, in the form of the meditation, He reads the mantra; "let the purifying power of Vasu, Agni and the rays of the sun purify my food, made impure by my own leavings or by the leavings of others, given by a sinful person, or polluted by death and birth and purify me from any other sinful act of mine." He sprinkles water on all sides before eating and makes offerings in the fire with five mantras, hail *prāṇa*, hail *apāna*, hail *vyāna*, hail *saṁān*, hail *udāna*; then he eats the remainder silently. Again over and above it he covers it (with water). Let him then after washing his mouth and performing a sacrifice to the Self, meditate with the following two (mantras) 'thou art vital air, fire and universe' "The supreme soul in the form of the vital air and fire verily pervades; may he the nourisher of the universe, being pleased, delight the universe," "Thou art all, thou art *Vaiśvānara* thou supportest the universe since its birth. May all the offerings enter thee and the created beings remain there where thou, the nectar of the universe art." Any one who eats in this way does not become food again.

Commentary.

In this *Anuvāka*, the rule for taking food is given. One should pray to Brahma and meditate on him by reciting the mantra given above. He should then sip some water and make five offerings of the food to the fire with the five mantras, viz, hail, *Prāṇa* &c." After finishing these five preliminary ceremonies, he shall partake of the food silently. He shall then sip water in small quantity and rinse his mouth. After this, he shall meditate on Brahma and pronounce the two mantras given in the concluding part of the text. This practice of sipping water in the beginning and at the end of taking food is referred to in the *Chhândogya* and *Brihadâraṇyaka Upaniṣats*; it is said that the vital air after establishing its superiority over other bodily organs, wished to have a dress for itself. The organs thereupon agreed to give water to it as its dress; hence the vital air is dressed, as it were, before and after dinner in the form of sipping water. See *Chhândogya Upaniṣat* v. 2. 2. See *Vedânta Sûtra* iii. 3. 18

X.

अथापरं वेदितव्यमुत्तरो विकारोऽस्याऽऽत्मयज्ञस्य यथाऽन्न

मन्नादश्चेत्यस्योपव्याख्यानम् । पुरुषश्चेता प्रधानान्तःस्थः
 स एव भोक्ता प्राकृतमन्नं भुङ्क्त इति । तस्यार्थं भूतात्मा
 ह्यन्नमस्य कर्ता प्रधानः । तस्मात्त्रिगुणं भोज्यं भोक्ता पुरु-
 षोऽन्तःस्थः । अत्र दृष्टं नाम प्रत्ययम् । यस्माद्बीजसंभवा
 हि पशवस्तस्माद्बीजं भोज्यमनेनैव प्रधानस्य भोज्यत्वं व्या-
 ख्यातम् । तस्माद्भोक्ता पुरुषो भोज्या प्रकृतिस्तत्स्थो भुङ्क्त
 इति । प्राकृतमन्नं त्रिगुणभेदपरिणामत्वान्महदादं विशेषा-
 न्तं लिङ्गम् । अनेनैव चतुर्दशविधस्य मार्गस्य व्याख्या कृता
 भवति । सुखदुःखमोहसंज्ञं ह्यन्नभूतमिदं जगत् । न हि बी-
 जस्य स्वादुपरिग्रहोऽस्तीति यावन्न प्रसूतिः । तस्याप्येवं ति
 सृष्ववस्थास्वन्नत्वं भवति कौमारं यौवनं जरा परिणामत्वा
 त्तदन्नत्वम् । एवं प्रधानस्य व्यक्तां गतस्योपलब्धिर्भवति
 तत्र बुद्ध्यादीनि स्वादुनि भवन्ति । अध्यवसायसंकल्पाभिमा-
 ना इत्यथेन्द्रियार्थान्पञ्च स्वादुनि भवन्ति । एवं सर्वाणी-
 न्द्रियकर्माणि प्राणकर्माणि ।

एवं व्यक्तमन्नमव्यक्तमन्नमस्य निर्गुणो भोक्ता भोक्तृ-
 त्वाच्चैतन्यं प्रसिद्धं तस्य । यथाऽग्निर्वै देवानामन्नादः सो-
 मोऽन्नमग्निनैवान्नमित्येवंवित । सोमसंज्ञोऽयं भूतात्माऽग्नि
 संज्ञोऽप्यव्यक्तमुखा इति । वचनात्पुरुषो ह्यव्यक्तमुखेन त्रि-
 गुणं भुङ्क्ता इति । यो हैवं वेदसंन्यासी योगी चाऽऽत्मया-
 जी चेति । अथ यद्वन्न कश्चिच्छून्यागारे कामिन्यः प्रविष्टाः
 स्पृशतीन्द्रियार्थास्तद्वदो न स्पृशति प्रविष्टान्संन्यासी योगी

चाऽऽत्मयाजी चेति ॥ १० ॥

अथ atha, again ; अपरं aparam, another (thing), something else; वेदितव्यम् veditavyam, must be known, is to be known ; उत्तरः uttarah, further, another ; विकारः vikarah, modification ; अस्य asya, of this ; आत्मयज्ञस्य ātmayajñasya, of the worship of the soul, of this Self-sacrifice ; यथा yathā, as (discerning) ; अन्नम् annam, food ; अन्नादः annādah, the eater of the food ; the eater thereof ; च cha, and , इति iti, this ; अस्य asya, its ; उपाख्यानं upākhyānam, description, explanation; पुरुषः puruṣah, spirit, person; चेता chetā, thinking ; प्रधानान्तःस्थः pradhānāntaḥsthaḥ, abiding within nature ; सः saḥ, he ; एव eva, this ; भोक्ता bhoktā, feeder, enjoyer ; प्राकृतम् prākṛitam, supplied by nature ; अन्नं annam, food ; भुङ्क्ते bhuṅkte, enjoys, feeds on ; इति iti, thus ; तस्य tasya, his ; अयं ayam, this ; भूतात्मा bhūtātmā, the elemental Self, the animal principle ; हि hi, verily ; अन्नम् annam, food ; अस्य asya, his, thereof ; कर्ता kartā, maker ; प्रधानः pradhānaḥ, nature ; तस्मात् tasmāt, therefore ; त्रिगुणं triguṇam, (composed) of the three qualities ; भोज्यं bhojyam, food ; भोक्ता bhoktā, enjoyer, feeder ; पुरुषः puruṣah, the spirit ; अन्तःस्थः antaḥsthaḥ, abiding within ; अत्र atra, here ; दृष्टं dṛiṣṭam, sight ; नाम nāma, chief ; प्रत्ययं pratyam, evidence ; यस्मात् yasmāt for, since ; बीजसम्भवाः bījasambhavāḥ, springing from seed ; हि hi, because ; पशवः paśavaḥ, animals ; तस्मात् tasmāt, therefore ; बीजं bījam, seed ; भोज्यम् bhojyam, consumed ; अनेन anena, by this ; एव eva, verily ; प्रधानस्य pradhānasya, of nature ; भोज्यत्वं bhojyatvam, food ; व्याख्यातं vyākhyātam, called ; तस्मात् tasmāt, therefore ; भोक्ता bhoktā, enjoyer ; पुरुषः puruṣah, spirit ; भोज्या bhojyā, that which is enjoyed ; प्रकृतिः prakṛtiḥ, nature ; तत्स्थः tatsthaḥ, abiding therein ; भुङ्क्ते bhuṅkte, enjoys ; इति iti, thus ; प्राकृतम् prākṛitam, supplied by nature ; अन्नं annam, food ; त्रिगुणभेदपरिणामत्वात् triguṇa-bheda-pariṇāmatvāt, since it is the development of the three different qualities, being developed from the distinction of nature with its three qualities ; महातत्त्वं mahatādyam, begins with intellect ; विशेषान्तं viśeṣāntam, ending with the particular ; लिङ्गं lingam, symbol ; अनेन anena, by this, in this manner ; एव eva, this ; चतुर्दशविधस्य caturdaśavidhasya, of the fourteen kinds; मार्गस्य mārgasya, of the path; व्याख्या vyākhyā, explanation; कृता kṛitā, has been made; भवति bhavati, is; सुखदुःखमोहसंज्ञं sukha-duḥkha-moha-samjñam, being called pleasure, pain and delusion ; हि hi, this ; अन्नभूतम् anna-bhūtam, becomes food ; इदम् idam, this ; जगत् jagat, world ; नहि nahi, not ; बीजस्य vījasya, of the cause (seed) ; स्वादुपरिग्रहः svāduparigrahaḥ, the laying hold of the taste; अस्ति asti, is; इति iti, thus; यावत् yāvat, so long as ; न na, not ; प्रसूतिः prasūtiḥ, production, development ; तस्य tasya, its ; अपि

api, even ; एवं evam, thus, and ; तिसृषु tistr̥ṣu, in three ; अवस्थासु avasthāsu,
 in conditions, in stages ; अन्नत्वं annatvam, the character of food ; भवति
 bhavati, becomes, has ; कौमारं kaumāram, childhood ; यौवनम् yauvanam,
 youth ; जरा jaiś, old age ; परिणामत्वात् parināmatvāt, because these are
 developed ; तदन्नत्वं tat-annatvam, the character of food in them ; एवं
 evam, thus, so ; प्रधानस्य pradhānasya, of nature ; व्यक्ततां vyaktatām, into
 manifestation ; गतस्य gatasya, of passing ; उपलब्धिः upalabdhīḥ, percep-
 tion, apprehension ; भवति bhavati, becomes, takes place ; तत्र tatra, there,
 then ; बुद्ध्यादीनि budhyādīni, intellect and the rest ; स्वादुनि svāduni, for the
 tasting, the means of seizing flavour ; भवन्ति bhavanti, are ; अध्यवसाय-
 सङ्कल्पाभिमानाः adhyavasāya-saṅkalpa-abhimānāḥ, ascertainment, or deter-
 mination, volition or conception, and consciousness ; इति iti, thus ; अथ
 atha, and ; इन्द्रियार्थान् indriyārthān, for the objects of the senses ; पञ्च
 pañcha, five (senses) ; स्वादुनि svāduni, for the purpose of tasting, the
 means of seizing their flavour ; भवन्ति bhavanti, are ; एवं evam, thus, so ;
 सर्वाणि sarvāni, all ; इन्द्रियकर्माणि indriyakarmāṇi, for the actions of the five
 organs ; प्राणकर्माणि prāṇakarmāṇi, for the actions of the five vital airs ;
 एवं evam, thus ; व्यक्तम् vyaktam, manifested ; अन्नम् annam, food ; अव्यक्तम्
 avyaktam, unmanifested ; अन्नम् annam, food ; अस्य asya, thereof, of it ;
 निर्गुणः nirguṇaḥ, unconditioned (soul), without qualities ; भोक्ता bhoktā,
 enjoyer ; भोक्तृत्वात् bhoktr̥tvāt, because he has the quality of being an
 enjoyer, from the fact that he is the enjoyer ; चैतन्यं chaitanyam, intelli-
 gence ; प्रसिद्धं prasiddham, is established, possesses ; तस्य tasya, his ;
 यथा yathā, as ; अग्निः agniḥ, fire ; वै vai, verily ; देवानाम् devānām, of the
 gods ; अन्नादः annādāḥ, food-devourer, food-eater ; सोमः somaḥ, soma ; अन्नम् an-
 nam, food ; अग्निना agninā, by fire ; एव eva, this ; अन्नम् annam, food ; इति iti,
 thus ; एवंविद् evamvit, he who thus knows ; सोमसंज्ञः soma-samjñāḥ, is called
 soma ; अयं ayam, this ; भूतात्मा bhūtātmā, elemental self, vital principle ;
 अग्निसंज्ञः agni-samjñāḥ, is called agni or fire ; अपि api, also ; अव्यक्तमुखः
 avyaktamukhaḥ, having undeveloped nature for its mouth (as enjoying
 through nature and independent of it), nature for its mouth ; इति iti,
 thus ; वचनात् vachanāt, from the saying ; पुरुषः puruṣaḥ, spirit ; हि hi,
 verily ; अव्यक्तमुखेन avyaktamukhena, with the unmanifested as its mouth,
 by the mouth of undeveloped nature ; त्रिगुणं triguṇam, nature with its
 three qualities ; भुङ्क्ते bhuṅkte, enjoys ; इति iti, thus ; यः yaḥ, he who ;
 ह ha, because ; एवं evam, this, thus ; वेद वेदा, knows ; सन्यासी sannyāsī,
 ascetic ; योगी yogi, च cha, and ; आत्मयाजी ātmayājī, a performer of the
 sacrifice of this soul ; च cha, and ; इति iti, thus ; अथ atha, now ; यद्वत् yad-
 vat, as ; न na, not ; कश्चित् kaśchit, one (of subdued passions) ;

शून्यागारे sūnyâgāre, into a lonely house, into an empty house, कामिन्यः kâminyah, wanton women ; प्रविष्टः praviṣṭāḥ, intruding into ; स्पृशन्ति spr̥śanti, touch ; इन्द्रियार्थान् indriyārthān, the objects of the senses ; तद्वत् tadvat, in the same way ; यः yah, he who ; न na, not ; स्पृशति spr̥śati, touches ; प्रविष्टान् praviṣṭān, intruding ; संन्यासी saṇnyâsī, ascetic ; योगो Yogî ; च cha, and ; आत्मयाजी âtmayâjî, offerer of the sacrifice of the soul, performer of the self sacrifice ; च eha, and ; इति iti, thus.

TRANSLATION X.

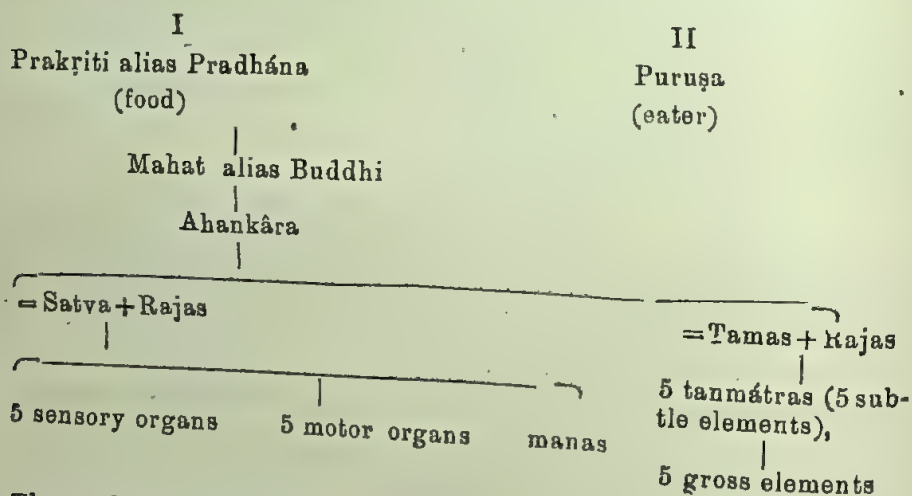
Now there is something subsequent to it to be known. It is a modification of the self-sacrifice, as food and the eater ; as to its description, the puruṣa is intelligent, when seated in prakṛiti, he is eater and eats the food of prakṛiti. This corporate soul is also its food ; its maker is pradhâna. The food, therefore, consists of three guṇas ; the eater is the puruṣa residing inside. Here perception is called a means of proof. Because the animals are born from the seed, the seed is, therefore, food ; by this the pradhâna is shown to be food.

The puruṣa is, therefore, eater, the prakṛit is 'food ; being seated in it, he eats. The food consisting of prakṛiti by reason of its resulting from the difference of three guṇas is characterised by Mahat as first and the particular as last ; by this, the fourteen kinds of way have been explained. This world called, pleasure, pain and delusion, is like food ; there is no feeling of taste in a seed till it fructifies: it also becomes food in three states, viz, childhood, youth and old age. By reason of transformation, they are food. When Pradhâna becomes fully developed and makes itself manifest, the buddhi &c. perform their functions such as determination, doubt and egotism and the objects of the five organs are cognised. In this way are the functions of the motor organs and vital airs (i. e. come into play). Thus the manifest and non-manifest are food ; its eater is devoid of guṇas ; by reason of its being an eater, he is known as intelligent. Fire is verily the eater of food amongst the gods ; soma is food ; one who understands it, eats food by fire. The corporate self is in the place of soma and the

non-manifest mouth is in the place of fire under the text 'the puruṣa eats three guṇas with the non-manifest mouth. One who understands it is verily a sannyāsi, a yogi and a self-sacrificer. Now, like one who does not touch females entering into an empty house, he who does not touch the object of senses, is a sannyāsi, a yogi, and a self-sacrificer.'

Commentary.

In this Anuvāka, the principle of Sāṅkhyā is explained ; according to it we have two entities called Puruṣa and prakṛiti, corresponding to mind and matter of the Realistic school of western philosophy. The following tree will explain the different elements proceeding from the Prakṛiti. See Sāṅkhyā 1, 64. or Sāṅkhyā kārīka 3. Prakṛiti is the equilibrium of the three guṇas viz: Satva, Rajas and Tamas.



The prakṛiti is also called Pradhāna. It is said to be (food) a means of enjoyment for the Puruṣa (see Sāṅkhyakārīkā 57, 59, 60). The word *viśeṣa* used in the text and translated as 'particular' by me is intended for the five elements shown to be the developed forms of the five subtle elements (see Sāṅkhyā kārīkā 38). 'The fourteen ways' in the text means the ten external organs, both sensory and motor, and four internal organs called Antaḥkaraṇa, viz, manas, buddhi, chitta, ahankāra. These are the means of enjoyment whereby the Puruṣa feels pleasure, pain and delusion in the three stages of his bodily life. The function of the buddhi, manas and ahankāra is determination, doubt and egotism. Similarly, the external organs and the five vital airs, so fully explained previously, perform the

functions for the sake of the puruṣa. From the above table, we see that *prakṛiti* is the starting point and is called the root cause. The *vikṛiti* is the modification thereof ; Mahān is the *vikṛiti* of Prakṛiti and prakṛiti of Ahaṁkāra ; similarly Ahaṁkāra is the *vikṛiti* of Mahān and prakṛiti of 11 organs and five *tanmātrās*. The latter are the *prakṛitis* of the five gross elements. Thus we see that the *prakṛiti* is the primordial cause, but is not an effect of any other cause. The seven other elements, viz, Mahat, Ahaṁkāra and 5 tanmātrās are both cause and effect (*prakṛiti-vikṛiti*). The sixteen, viz, 11 organs and five gross elements, (earth, water, fire, air and ether) are mere effects (*vikṛiti*). The puruṣa on the other hand is neither a cause (*prakṛiti*) nor an effect (*vikṛiti*).

I may here mention, by the way, that according to the Sāṅkhya school of philosophy, we have three internal organs, but the Vedānta school has added *chitta* to them ; the latter comes under *buddhi* or *manas*: there is, therefore, a very minute difference.

Ultimately the Arthavāda passage follows which does not require much elucidation.

XI.

परं वा एतदात्मनो रूपं यदन्नमन्नमयो ह्ययं प्राणः ।
अथ न यदश्नात्यमन्ताऽश्रोताऽस्पृष्टाऽद्रष्टाऽवक्ताऽघ्राताऽरस-
यिता भवति प्राणांश्चोत्सृजतीत्येवं ह्याह । अथ यदि खल्व-
श्नाति प्राणसमृद्धो भूत्वा मन्ता भवति श्रोता भवति स्पृष्टा
भवति वक्ता भवति रसयिता भवति घ्राता भवति द्रष्टा भव-
तीति । एवं ह्याह—अन्नाद्वै पूजाः प्रजायन्ते याः काश्चित्पृथिवी
श्रिताः । अतोऽन्नेनैव जीवन्त्यथैतदपियन्त्यन्ततः ॥ ११ ॥

परं param, supreme, highest ; वै vai, verily ; एतत् etat, this ; आत्मनः ātmanah, of the soul ; रूपं rūpam, form ; यत् yat, which ; अन्नम् annam, food ; अन्नमयः annamayah, is composed of food, subsist on food ; हि hi, this ; अयं ayam, this ; प्राणः prāṇah, the vital principle ; अथ atha, now, if ; न na, not ; यदि yadi, if ; अश्नाति āśnāti, eats ; अमन्ता amantā, one who does not think ; अश्रोता āśrotā, one who does not hear ; अस्पृष्टा aspraṣṭā, one who

does not touch ; अद्रष्टा adraṣṭā, one who does not see ; अवक्ता avaktā, one who does not speak ; अघ्राता aghrātā, one who does not smell ; अरसयिता arasayitā, one who does not taste ; भवति bhavati, is ; प्राणान् prāṇān, the vital airs ; च cha, and ; उत्सृजति utsṛijati, lets loose, loses ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āha, says ; अथ atha, now ; यदि yadi, if ; खलु khalu, verily, certainly ; अश्नाति aśnāti, eats ; प्राणसमृद्धः prāṇasamṛiddhaḥ, being full of vigour, in full possession of the vital airs ; भूत्वा bhūtvā, being ; मन्ता mantā, one who thinks ; भवति bhavati, is, becomes, श्रोता śrotā, one who hears ; भवति bhavati, becomes ; स्पृष्टा spraṣṭa, one who touches ; भवति bhavati, is ; वक्ता vaktā, speaker ; भवति bhavati, becomes, is ; रसयिता rasayitā, taster, one who tastes ; भवति bhavati, becomes, is ; घ्राता ghrātā, one who smells ; भवति bhavati, becomes ; द्रष्टा draṣṭā, one who sees ; भवति bhavati, is ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āha, says ; अन्नान् annāt, from food ; वैvai, verily ; प्रजाः prajāḥ, creatures ; प्रजायन्ते prajāyante, are born ; याः yāḥ, which ; काः kāḥ, those ; चित् chit, verily ; पृथिवीश्रिताः pṛthivīśritāḥ, inhabiting the earth, living on the earth ; अतः ataḥ, thenceforth, afterwards ; अन्नेन annena, by food ; एव eva, alone ; जीवन्ति jīvanti, live ; अथ atha, in the end (when they die), ultimately ; एतत् etat, thereto ; अपि api, also ; यन्ति yanti, return ; अन्ततः antataḥ, ultimately (when they die), in the end.

TRANSLATION XI

This is the highest form of self, viz. the food, because the vital air is made up of food. Now if one does not eat, he is not a thinker, not a hearer, not a toucher, not a seer, not a speaker, not a smeller, not a taster but gives up the vital breath. It is said ; now if one verily eats, being full of vital force, he becomes a thinker, a hearer, a toucher, a speaker, a taster, a smeller and a seer. It is also said, all the created beings who inhabit the earth, are produced from food, live upon it and ultimately merge into it.

Commentary.

The present Anuvāka dwells upon the importance of food. It is by means of it, that one can perform the different bodily functions. If one does not take food, he becomes weak in body and mind and ultimately dies.

XII.

अथान्यत्राप्युक्तं सर्वाणि ह वा इमानि भूतान्यहरहः

प्रपतन्त्यन्नमभिजिघृक्षमाणानि सूर्यो रश्मिभिराददात्यन्नं ते
 नासौ तपत्यन्नेनाभिषिक्ताः पचन्तीमे प्राणा अग्निर्वा अन्ने
 नाभिज्वलत्यन्नकामेनेदं प्रकल्पितं ब्रह्मणा । अतोऽन्नमात्मे
 त्युपासीतेत्येवं ह्याह । अन्नाद्भूतानि जायन्ते जातान्यन्नेन
 वर्धन्ते । अद्यतेऽस्ति च भूतानि तस्मादन्नं तदुच्यते ॥ १२ ॥

अथ *atha*, and ; अन्यत्र *anyatra*, elsewhere ; अपि *api*, also ; उक्तं *uktam*,
 has been said, is said ; सर्वाणि *sarvāṇi*, all ; ह *ha*, this; वै *vai*, verily; इमानि
imāni, these ; भूतानि *bhūtāni*, creatures ; अहरहः *aharahaḥ*, day by day;
 प्रपतन्तिः *prapātanti*, wander about, run about ; अन्नम् *annam*,
 food ; अभिजिघृक्षमाणानि *abhijighṛkṣamāṇāni*, desiring to seize, wishing to
 catch ; सूर्यः *sūryaḥ*, the sun ; रश्मिभिः *raśmibh* ḥ, with the rays ; आददाति
ādadāti, takes ; अन्नं *annam*, food ; तेन *tena*, by this ; असौ *asau*, he ; तपति
tapati, warms, shines ; अन्नेन *annena*, by food; अभिषिक्ताः *abhiṣiktāḥ*, refresh-
 ed by, sprinkled with ; पचन्ति *pachanti*, digest ; इमे *ime*, these ; प्राणाः
prāṇāḥ, vital airs ; अग्निः *agniḥ*, fire ; वै *vai*, verily ; अन्नेन *annena*, by food;
 उज्ज्वलति *ujjvalati*, blazes, flares up ; अन्नकामेन *annakāmena*, desiring food,
 desirous of food ; इदम् *idam*, all this world, all this ; प्रकल्पितं *prakalpita*m,
 was produced, has been made ; ब्रह्मणा *brahmaṇā*, by brahman ; अतः *ataḥ*,
 therefore ; अन्नम् *annam*, food ; आत्मा *ātmā*, the soul ; इति *iti*, thus ; उपासीत
upāsita, let (a man) worship ; इति *iti*, thus ; एवं *evam*, thus; हि *hi*, because;
 आह *āha*, is said ; अन्नात् *annāt*, from food ; भूतानि *bhūtāni*, creatures ; जायन्ते
jāyante, are born ; जातानि *jātāni*, being born, when born ; अन्नेन *annena*, by
 food ; वर्धन्ते *vardhante*, grow ; अद्यते *adyate*, is eaten ; अस्ति *asti*, eats ; च *cha*,
 and ; भूतानि *bhūtāni*, creatures, beings ; तस्मात् *tasmāt*, therefore ; अन्नं
annam, food ; तत् *tat*, it ; उच्यते *uchyate*, is called.

TRANSLATION XII.

Now it is said elsewhere, all the created beings go in search of food; the sun takes food with the rays, hence he shines. These vital breaths perform digestion when strengthened with food ; fire burns with food. Brahma desirous of food created all this, one should worship food as self. So it is said, the created beings are born from food, those who are born are nourished with food.

It is eaten by and eats the created beings; it is therefore called food (anna).

Commentary.

The importance of food is described in this anuvāka also. Food is called *anna* in Sanscrit; it is derived from *ad* by adding *hta* as affix. The whole activity which we see in the animal and divine world depends upon the various foods fit for each. It is, therefore, rightly said that from it the created beings are born, by it they are nourished and ultimately into it they merge. One should meditate on it as Brahma.

XIII.

अथान्यत्राप्युक्तं विश्वभृद्वै नामैषा तनूर्भगवतो विष्णो
यदिदमन्नम् । प्राणो वा अन्नस्य रसो मनः प्राणस्य विज्ञानं
मनस आनन्दं विज्ञानस्येत्यन्नवान्प्राणवान्मनस्वान्विज्ञानवा
नानन्दवांश्च भवति यो हैवं वेद । यावन्तीह वै भूतान्यन्नम्
दन्ति तावत्स्वन्तःस्थोऽन्नमन्ति यो हैवं वेद । अन्नमेव विज
रन्नमन्नं संवननं स्मृतम् । अन्नं पशूनां प्राणोऽन्नं ज्येष्ठम
न्नं भिषक् स्मृतम् ॥ १३ ॥

अथ *atha*, and ; अन्यत्र *anyatra*, elsewhere ; अपि *api*, also ; उक्तं *uktam*, is said, has been said ; विश्वभृत् *viśvabhṛt*, world-bearing, all-sustaining ; वै *vai*, verily ; नाम *nāma*, called, namely ; एषा *ēṣa*, this ; तनूः *tanūḥ*, body ; भगवतः *bhagavataḥ*, of the adorable ; विष्णोः *viṣṇoḥ*, of Viṣṇu ; यत् *yat*, which ; इदम् *idam*, this ; अन्नं *annam*, food ; प्राणः *prāṇaḥ*, life, breath ; वा *vā*, or ; अन्नस्य *annasya*, of food ; रसः *rasaḥ*, essence ; मनः *manaḥ*, mind ; प्राणस्य *prāṇasya*, of life, of breath ; विज्ञानं *vijñānam*, knowledge ; मनसः *manasaḥ*, of mind ; आनन्दं *ānandam*, joy ; विज्ञानस्य *vijñānasya*, of knowledge ; इति *iti*, thus ; अन्नवान् *annavān*, possessed of food ; प्राणवान् *prāṇavān*, possessed of life or breath ; मनस्वान् *manasvān*, possessed of mind ; विज्ञानवान् *vijñānavān*, possessed of knowledge ; आनन्दवान् *ānandavān*, possessed of joy ; च *cha*, and ; भवति *bhavati*, is ; यः *yaḥ*, he, who ; ह *ha*, thus ; एवं *evam*, thus, this ; वेद *veda*, knows ; यावन्ति *yāvanti*, whatsoever ; इह *iha*, here, on earth ; वै *vai*, verily ; भूतानि *bhūtāni*, creatures, beings ; अन्नम् *annam*,

food ; अदन्ति adanti, eat ; तावत्सु tâvatsu, in them ; अन्तस्थः antahsthaḥ, dwelling within, abiding within ; अन्नम् annam, food ; अति atti, eats ; यः yah, he who ; ह ha, this ; एव evam, this, thus ; वेद veda, knows ; अन्नम् annam, food ; एव eva, truly ; विजरम् vijaram, undecaying ; अन्नम् annam, food ; संवननम् samvananam, that which is to be worshipped, worshipful ; स्मृतं smṛitam, has been called by tradition ; अन्नं annam, food ; पशूनां paśúnām, of living beings ; प्राणः prāṇaḥ, life, breath ; अन्नं annam, food ; ज्येष्ठं jyēṣṭham, eldest-born, oldest ; अन्नं annam, food ; भिषक् bhiṣak, physician ; स्मृतं smṛitam, has been called by tradition.

TRANSLATION XIII.

Now, it is said elsewhere, the food is verily called Viṣṇu's all-nourishing body. The vital air is verily the essence of food, the mind of the vital air, the knowledge of mind and happiness of knowledge. He who understands it, becomes fully possessed of food, vital air, mind, knowledge and happiness. Verily whatever created beings here eat food, in them by residing inside one who understands it takes food. Food is without decay, food is to be wished-for, food is the life of the animals, food is superior, food is considered the best medicine.

Commentary.

The anuvāka opens with the five sheaths (kośa) viz, Annamaya kośa, Prānamaya kośa, Manomaya kośa, Vijñānamaya kośa and Ānandamaya kośa. They are fully described by me in the Taittirīya Upaniṣat (See p.p. 30-39 of vol. xxxi. of S.B.H.) The same praise of food as contained in the previous anuvāka is bestowed on food. It is said to be undecaying, and an object to be wished for; it is the life of the animal kingdom: it is excellent and the best physic.

XIV.

अथान्यत्राप्युक्तमन्नं वा अस्य सर्वस्य योनिः कालश्चा
न्नस्य सूर्यो योनिः कालस्य । तस्यैतद्रूपं यन्निमेषादिकाला
त्संभृतं द्वादशात्मकं वत्सरमेतस्याऽऽग्नेयमर्धमर्धं वारुणम् ।
मघादां श्रविष्ठार्धमाग्नेयं क्रमेणोत्क्रमेण सार्पादां श्रविष्ठार्धा

न्तं सौम्यम् । तत्रैकैकमात्मनो नवांशकं सचारकविधं सौ-
 क्ष्म्यत्वादेतत्प्रमाणमनेनैव प्रमीयते हि कालः । न विना प्र-
 माणेन प्रमेयस्योपलब्धिः । प्रमेयोऽपि प्रमाणतां पृथक्त्वादु-
 पैत्यात्मसंबोधनार्थमित्येवं ह्याह । यावत्यो वै कालस्य क-
 लास्तावतीषु चरत्यसौ यः कालं ब्रह्मेत्युपासीत कालस्तस्या-
 त्तिदूरमपसरतीत्येवं ह्याह । कालात्स्रवन्ति भूतानि कालाद्बुद्धि-
 प्रयान्ति च । काले चास्तं नियच्छन्ति कालो मूर्तिरमूर्ति-
 मान् ॥ १४

अथ aha, and, now; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said ; अन्नं annam, fool ; वै vai, verily ; अस्य asya, of this ; सर्वस्य sarvasya, of all (world of living beings) ; योनिः yonih, cause ; कालः kalah time . च cha, and ; अन्नस्य annasya, of food ; सूर्यः sūrya, the sun ; योनिः yonih, cause ; कालस्य kālasya, of time ; तस्य tasya, of it (time) ; एतत् etat, this, (visible) ; रूपं rūpam, form, nature ; यत् yat, which ; निमेषादि-
 कालात् nimeṣādikalāt, of the space of moments, of nimeṣas (twinklings) and other measures , सम्भृतं sambhṛitam, is made-up ; द्वादशात्मकं dvādaśāt-
 makam, composed of twelve months ; वत्सरम् vatsaram, identical with the year ; एतस्य etasya, thereof, of the year ; आग्नेयम् āgneyam, belongs to Agni ; अर्द्धम् arddham, one-half (when the sun moves north-ward) ; अर्द्धं arddham, the other half (when the sun moves southward) ; वारुणं vāruṇam, to Varuṇa ; मघद्यं maghādyam, commencing with the asterism Maghā ; श्रविष्ठाद् अर्द्धम् śraviṣṭhārdham, (ending with) the half of śraviṣṭhā, (asterism) ; आग्नेयं āgneyam, belongs to Agni ; क्रमेण krameṇa by the downward course ; उत्क्रमेण utkrameṇa, by the upward course ; सार्वपद्यं sārpa-
 dyam, beginning with the constellation or asterism, (śarṣpa) ; श्रविष्ठादन्ति śraviṣṭhārdhāntam, ending with the other half of śraviṣṭhā, sacred to the serpents ; सौम्यं saumyam, belongs to the moon (Soma) ; तत्र tatra, there among these (asterisms) ; एकैकम् ekaiikam, each set , आत्मनः ātmanah, of the year-soul ; नवांशकं navāśakam, each consisting of nine-fourths of asterism (two asterisms and a quarter being the twelfth part of the sun's passage through the twenty-seven Nakṣatras) ; सचारकविधं sachāarakavidham, characterized by the sun's progress, each determined by the sun moving to-gether with the asterisms ; सौक्ष्म्यत्वात् saukṣmyatvāt, because time is imperceptible to sense ; एतत् etat, this (the progress of the

sun); प्रमाणम् pramāṇam, evidence (for the existence of time); अनेन anena, by this; एव-eva, alone; प्रमीयते pramiyate, proved; हि hi, because; कालः kālāḥ, time; न na, no, not; विना vinā, without; प्रमाणेन pramāṇena, by proof; प्रमेयस्य prameyasya, of the thing to be proved, उपलब्धिः upalabdhiḥ, apprehension; प्रमेयः prameyaḥ, the subject of the proof, what is to be proved; अपि api, even; प्रमाणात् pramāṇāt, a proof; पृथक्त्वात् prithaktvāt, from the apparently distinct nature (of the whole and its parts), if the parts (the twinklings &c.) can be distinguished from the whole (time); उपेत्य upetya, having become; आत्मसम्बोधनार्थम् ātmasambodhanārtham, to establish the true cognition of itself, for the sake of making itself known; इति iti, thus; एवं evam, thus; हि hi, because; आह āha, saith (the (śruti)); यावत् यः yāvat-yaḥ, as many; वै vai, verily; कालस्य kālasya, of time, कालः kālāḥ, portions, parts; तावतीषु tāvatīṣu, through them; चरति charati, proceeds; अत्र asau, yonder (sun); यः yaḥ, he who; कालं kālam, time; ब्रह्मा brahmā, as Brahman; इति iti thus; उपासीत upāsita, worships; कालः kālāḥ, time; तस्य tasya, from him; अतिदूरम् atidūram, very far, a far off; अपसरति apasarati, moves away, retires; इति iti, thus; एवं evam, thus; हि hi, because; आह āha, saith (the śruti); कालात् kâlât, from time; स्रवन्ति sravanti, flow; भूतानि bhûtāni, all beings; कालात् kâlât, from time; वृद्धिं vṛiddhim, growth; प्रयान्ति prayānti, assume; च cha, and, काले kâlê, into time; च cha, and; अस्तं astam, rest; नियच्छन्ति niyachchhanti, obtain; कालः kālāḥ, time; मूर्तिः mûrtiḥ, embodied, visible (sun); अमूर्तिमान् amûrtimān, disembodied, invisible (moments).

TRANSLATION XIV.

It is also said elsewhere, food is the cause of all this, time is that of food and the sun is that of time. Its form is the year consisting of twelve months made up of moments &c (measure of) time. Its one half belongs to Agni and the other to Varuṇa. Commencing from Maghā to the half of Śraviṣṭha the downward course belongs to Agni, and from Aśleṣa to the half of the Śraviṣṭha, the upward course belongs to the moon. There is its passage in each of the nine quarters according to the revolution; by reason of its subtlety, it is the means of proof: from it time is measured. Without the means of proof, the existence of a thing is not proved. The thing to be proved by reason of its being a part becomes an established fact in order to manifest its existence. So it is said, it moves in as many parts as the time has; time flies from him who worships time as Brahman. So it is said,

from time the created beings are born, by time they are nourished, in time they end, time is with form and without form.

Commentary.

The importance of food has been shown in the preceding three Anuvākas. It is the cause of the whole universe. In the present Anuvāka the importance of time is shown. The time is the cause of food and the sun is the cause of time. It is unnecessary to dwell on the time being the source of food. The sun is well known to be the cause of time. According to the geocentric view, the sun by his diurnal motion causes day and night, and by his annual motion a year. For six months it remains in the north and in the other six months it is in the south. In its annual motion it passes through the twelve signs of zodiac viz; Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggitarius, Capricornus, Aquarius, and Pisces consisting of 27 lunar mansions and each therefore, having 2¼ lunar mansions which are called in the text 9 quarters. From the star Maghā to the half of Sraviṣṭha, the sun is in the south and from the half of Sraviṣṭha to Aṣleṣa it remains in the north. Rāma Tirtha the commentator says that the order of the stars is changed in the text in order to differentiate the nature of time. We have here sufficient materials to determine the exact position of the equinoxes and thereby the time when the Maitrāyani Sāmbhitā was promulgated.

The Anuvāka then continues to prove the existence of time which is an abstract idea from the movements of the sun by laying down the Logical dogma that the existence of a thing is fully proved by means of evidence called pramāṇa ; it then reaches the stage of certainty. The Anuvāka then ultimately showers praise on time by saying that the created beings are born, brought up and ultimately die in it.

XV.

द्वे वाव ब्रह्मणो रूपे कालश्चाकालश्चाथ यः प्रागादित्या-
त्सोऽकालोऽकलोऽथ य आदित्याद्यः स कालः सकलः सकल
स्य वा एतद्रूपं यत्संवत्सरः संवत्सरात्खल्वेवेमाः पूजाः प्रजा
यन्ते संवत्सरेणेह वै जाता विवर्धन्ते संवत्सरे प्रत्यस्तं यन्ति

तस्मात्संवत्सरो वै प्रजापतिः कालोऽन्नं ब्रह्मनीडमात्मा चे-
त्येवं ह्याह । कालः पचति भूतानि सर्वाण्येव महात्मनि ।
यस्मिंस्तु पच्यते कालो यस्तं वेद स वेदवित् ॥ १५ ॥

द्वे dve, two ; वाव váva, verily ; ब्रह्मणः brahmaṇah, of Brahman ; रूपे rūpe, (two) forms ; कालः kálah, time ; च cha, and ; अकालः akálah, non-time ; च cha, and ; अथ atha, now ; यः yah, what, that which ; प्राक् prāk, before ; आदित्यात् ádityát, (before the existence of) the sun , सः sah, that ; अकालः akálah, non-time ; अकलः akalah, destitute of parts, has no parts ; अथ atha, now ; यः yah, what ; आदित्यादयः ádityádyah, which is preceded by the sun, had its beginning from the sun ; सः sah, that ; कालः kálah, time ; सकलः sakalah, possessing parts, which has parts ; सकलस्य sakalasya, of that which possess parts ; वै vai, verily ; एतत् etat, this ; रूपं rūpam, form ; यत् yat, that, which ; संवत्सरः samvatsarah, year ; संवत्सरात् samvatsarât, from the year ; खलु khalu, verily ; एव eva, thus ; इमाः imâh, all these ; प्रजाः prajāh, creatures ; प्रजायन्ते prajāyante, are born ; संवत्सरेण samvatsareṇa, by the year ; इह iha, here ; वै vai, or ; जातः jâtâh, produced, born ; विवर्धन्ते vivardhante, grow ; संवत्सरे samvatsare, into the year ; प्रति prati, towards ; अस्तं astam, rest ; यन्ति yanti, go, obtain ; तस्मात् tasmât, therefore ; संवत्सरः samvatsarah, year , वै vai, verily ; प्रजापतिः Prajâpatih ; कालः kálah, time ; अन्नम् annam, food ; ब्रह्मनीडम् Brahmanîdam, the nest of Brahman ; आत्मा âtmâ, the soul ; च cha, and ; इति iti, thus ; एव evam, thus ; हि hi, because ; आह âha, saith, is said ; कालः kálah, time ; पचति pachati, dissolves and ripens ; भूतानि bhútâni, beings ; सर्वाणि sarváni, all ; एव eva, verily महात्मनि mahâtmani, in the great soul or self ; यस्मिन् yasmin, into which ; तु tu, or ; पच्यते pachyate, is dissolved ; कालः kálah, time ; यः yah, who ; तं tam, that ; वेद vedâ, knows ; सः sah, he ; वेदवित् vedavit, knower of Veda.

TRANSLATION XV.

Two are verily the forms of Brahma, viz: time and non-time ; that which was before the sun, it is non-time without part and that which is from the sun, it is time with parts. The year is the form of the time with parts. All these created beings are verily born from the year : after birth they are certainly nourished by the year : they perish in the year. The year is therefore, in truth the Lord of the universe, time, food, the support of

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XV.

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त्सोऽकालोऽकलोऽथ य आदित्याद्यः स कालः सकलः सकल
स्य वा एतद्रूपं यत्संवत्सरः संवत्सरात्खल्वेवेमाः पूजाः प्रजा
यन्ते संवत्सरेणेह वै जाता विवर्धन्ते संवत्सरे प्रत्यस्तं यन्ति

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त्येवं ह्याह । कालः पचति भूतानि सर्वाण्येव महात्मनि ।
यस्मिंस्तु पच्यते कालो यस्तं वेद स वेदवित् ॥ १५ ॥

द्वे dve, two ; वाव váva, verily ; ब्रह्मणः brahmaṇah, of Brahman ; रूपे rūpe, (two) forms ; कालः kálah, time ; च cha, and ; अकालः akálah, non-time ; च cha, and ; अथ atha, now ; यः yah, what, that which ; प्राक् prāk, before ; आदित्यात् ádityát, (before the existence of) the sun , सः sah, that ; अकालः akálah, non-time ; अकलः akalah, destitute of parts, has no parts ; अथ atha, now ; यः yah, what ; आदित्याद्यः ádityádyah, which is preceded by the sun, had its beginning from the sun ; सः sah, that ; कालः kálah, time ; सकलः sakalah, possessing parts, which has parts ; सकलस्य sakalasya, of that which possess parts ; वै vai, verily ; एतत् etat, this ; रूपं rūpam, form ; यत् yat, that, which ; संवत्सरः samvatsarah, year ; संवत्सरान् samvatsarát, from the year ; खलु khalu, verily ; एव eva, thus ; इमाः imâh, all these ; प्रजाः prajāh, creatures ; प्रजायन्ते prajāyante, are born ; संवत्सरेण samvatsareṇa, by the year ; इह iha, here ; वै vai, or ; जाताः jâtâh, produced, born ; विवर्धन्ते vivardhante, grow ; संवत्सरे samvatsare, into the year ; प्रति prati, towards ; अस्तं astam, rest ; यन्ति yanti, go, obtain ; तस्मात् tasmât, therefore ; संवत्सरः samvatsarah, year ; वै vai, verily ; प्रजापतिः Prajâpatiḥ ; कालः kálah, time ; अन्नम् annam, food ; ब्रह्मनीडम् Brahmanîdam, the nest of Brahman ; आत्मा âtmá, the soul ; च cha, and ; इति iti, thus ; एव evam, thus ; हि hi, because ; आह âha, saith, is said ; कालः kalah, time ; पचति pachati, dissolves and ripens ; भूतानि bhútáni, beings ; सर्वाणि sarváni, all ; एव eva, verily महात्मनि mahátmani, in the great soul or self ; यस्मिन् yasmin, into which ; तु tu, or ; पच्यते pachyate, is dissolved ; कालः kálah, time ; यः yah, who ; तं tam, that ; वेद vedā, knows ; सः sah, he ; वेदवित् vedavit, knower of Veda.

TRANSLATION XV.

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Brahma, and Self. It is said, time cooks all the created beings in the great self ; he who knows that in which time is cooked knows the Veda.

Commentary.

There are two forms of Brahma, one is time, the other is eternity (non-time). The latter exists even before the creation of the sun of our solar system. Time commences from the sun in the space of the years ; hence its importance. The created beings are born, and brought up in it and ultimately they perish in it.

XVI

विग्रहवानेष कालः सिन्धुराजः प्रजानाम् । एष तत्स्थः
सविताख्यो यस्मादेवेमे चन्द्रर्क्षग्रहसंवत्सरादयः स्यून्तेऽथैभ्यः
सर्वमिदमत्र वा यत्किञ्चिच्छुभाशुभं दृश्येतेह लोके तदेतेभ्य-
स्तस्मादित्यात्मा ब्रह्माथ कालसंज्ञमादित्यमुपासीताऽऽदित्यो
ब्रह्मेत्येकेऽथैवं ह्याह । होता भोक्ता हविर्मन्त्रो यज्ञो विष्णुः
प्रजापतिः । सर्वः कश्चित्प्रभुः साक्षी योऽमुष्मिन्भाति मण्ड-
ले ॥ १६ ॥

विग्रहवान् vigrahavān, embodied, manifest ; एषः eṣaḥ, this ; कालः kālāḥ, time ; सिन्धुराजः sindhurājaḥ, the great ocean ; प्रजानां prajānām, of creatures ; एषः eṣaḥ, yonder (orb), he ; तत्स्थः tatsthaḥ, abides therein (as its cause), dwells in it ; सविताख्यः savitākhyāḥ, is called savitṛi ; यस्मात् yasmāt, from which ; एत एव, this ; इमे ime, these ; चन्द्रर्क्षग्रहसंवत्सरादयः chandra-ṛikṣa-graha-samvatsarādayaḥ, the moon, the stars, the planets, the year, and the rest ; स्यून्ते sūyante, are born, are produced ; अथ atha, again, now ; एभ्यः ebhyaḥ, from these ; सर्वम् sarvam, all ; इदम् idam, this ; अत्र atra, here ; वा vā, or ; यत् yat, that ; किञ्चित् kiñchit, whatever ; शुभाशुभं śubhāśubham, good or evil ; दृश्यते dṛśyate, is seen ; इह iha, here ; लोके loke, in this world ; तत् tat, that ; एतेभ्यः etebhyaḥ, from these ; तस्मात् tasmāt, therefore ; आदित्यात्मा ādityātmā, the soul or self of the sun ; ब्रह्मा Brahmā, Brahman ; अथ atha, and, therefore ; कालसंज्ञाम् kālasaṅjñām, under the name of time ; आदित्यम् ādityam, the sun ; उपासीत upāśīta, let (a man)

worship, should worship; आदित्यः ādityaḥ, the sun ; ब्रह्मा brahmā, Brahman; इति iti, thus ; एके eke, some ; अथ atha, and ; एवं evam, thus ; हि hi, this ; आह āha, saith (the śruti), is said ; होता hotā, the sacrificer, the offerer ; भोक्ता bhoktā, the enjoyer, the deity that enjoys the sacrifice ; हविः haviḥ, the offering, the oblation ; मन्त्रः mantraḥ, the hymn ; यज्ञः yajñaḥ, the sacrifice ; विष्णुः Viṣṇuḥ ; प्रजापतिः Prajāpatiḥ ; सर्वः sarvaḥ, all these ; कः kaḥ chit, he ; प्रभुः prabhuḥ, the lord ; साक्षी sāksī, the witness ; यः yaḥ, that, who ; अमुष्मिन् amuṣmin, in yonder ; भ्राति bhāti, shines ; मण्डले maṇḍale, in heaven,

TRANSLATION XVI.

This time has body and is ocean of the created beings ; in it resides one called Savitā, the generator from whom all these, viz, moon, stars, planets and years &c are produced; from them is all this; whether good or bad which is perceived in this world comes from them : Brahma has, therefore, the sun as his soul. Let one worship the sun known as time ; one says the sun is Brahma. Now it is said, he who shines in the yonder orb is the hotā priest, enjoyer, offering, mantra, sacrifice, Viṣṇu, the Lord of the universe, all this one is Lord and witness.

Commentary.

The present Anuvāka is in praise of the sun who is the regulator of time as seen in the preceding Anuvāka. From him are produced the vegetable and animal kingdoms. The planets from whom the good and bad influence (such as heat, cold or tide) is produced have come out from him. The passage does not require much elucidation under the present advanced knowledge of science. The Anuvāka as usual concludes with an eulogy of the sun who is said to be the hotā, enjoyer, offering, the mantra the paraphernalia of a sacrifice. He is raised to the position of Brahma.

XVII.

ब्रह्म ह वा इदमग्न आसीदेकोऽनन्तः प्रागनन्तो दक्षि
णतोऽनन्तः पूतीच्यनन्त उदीच्यनन्त ऊर्ध्वं चावाङ् च सर्व
तोऽनन्तः । न ह्यस्य प्राच्यादिदिशः कल्पन्तेऽथ तिर्यग्वाऽवा

इवोर्ध्वं वाऽनूह्य एष परमात्माऽपरिमितोऽजः । अतर्क्योऽचिन्त्यः । एष आकाशात्मा । एवैष कृत्स्नक्षय एको जागर्ति । इत्येतस्मादाकाशादेष खल्विदं चेतामात्रं बोधयत्यनेनैव चेदं ध्यायतेऽस्मिंश्च प्रत्यस्तं याति । अस्यैतद्भास्वरं रूपं यदमुष्मिन्नादित्ये तत्प्रत्यग्नौ चाधूमके यज्ज्योतिश्चित्रतरमुदरस्थोऽयं वा यः पचत्यन्नमित्येवं ह्याह । यश्चैषोऽग्नौ यश्चायं हृदये यश्चासावादित्ये स एष एका इत्येकस्य हैकत्वमेति य एवं वेद ॥ १७ ॥

ब्रह्म brahma, Brahman ; इ ha, verily ; वै vai, verily ; इदम् idam, (all), this ; अग्रे agre, in the beginning ; आसीत् ásīt, was ; एकः ekaḥ, one ; अनन्तः anantaḥ, infinite ; प्रागनन्तः prāganantaḥ, infinite to the east ; दक्षिणतः dakṣiṇataḥ, in the south ; अनन्तः anantaḥ, infinite ; प्रतीच्यनन्तः pratīchyantaḥ, infinite to the west ; उदीच्यनन्तः udīchyantaḥ, infinite to the north ; ऊर्ध्वम् ūrdhvam, above ; च cha, and ; अवाङ् avāṅ, below ; च cha, and ; सर्वतः sarvataḥ, everywhere, everyway ; अनन्तः anantaḥ, infinite ; न na, no ; हि hi, because ; अस्य asya, of him ; प्राच्यादिदिशः prāchyādidīśaḥ, east and the other regions, such limits as eastern &c ; कल्पन्ते kalpante, do exist for him, are ; अथ attha, and ; तिर्यग्वाङ् tiryagvāṅ, across ; च cha, and ; ऊर्ध्वम् ūrdhvam, above ; वा va, nor ; अनुह्य anūhyaḥ, is not to be comprehended or conceived ; एषः eṣaḥ, this ; परमात्मा paramātmā, the supreme soul, the highest self ; अपरिमितः aparimitaḥ, unmeasured, unlimited ; अजः ajaḥ, unborn ; अतर्क्यः atarkyaḥ, not to be reasoned about ; अचिन्त्यः achintyaḥ, not to be conceived ; एषः eṣaḥ, he ; आकाशात्मा ākāśātmā, void of all contact like the ether ; एव eva, verily ; एषः eṣaḥ, he ; कृत्स्नक्षये kṛtsnakṣaye, in the destruction of all, at the destruction of the universe ; एकः ekaḥ, alone ; जागर्ति jāgarti, wakes ; इति iti, thus ; एतस्मात् etasmāt, from this ; आकाशात् ākāśāt, (beginning) from the ether ; एषः eṣaḥ, he ; खलु khlu, verily, certainly ; इदम् idam, all this world ; चेतामात्रं chetāmātram, which is only thought, which consists of thought only ; बोधयति bodhayati, awakens, wakes ; अनेन anena, by him ; एव eva, alone ; च cha, and ; इदं idam, all this ; ध्यायते dhāyate, is contemplated, is meditated on ; अस्मिन् asmin, in him ; च cha, and ; प्रत्यस्तं pratyastam, dissolution ; याति yāti, obtains ; अत्य asya, his ; एतत् etat, this ; भास्वरं bhāsvaram, brilliant,

luminous ; रूपं rūpam, form ; यत् yat, which ; अमुष्मिन् amuṣmin, in yonder ; आदित्ये āditye, in the sun ; तपति tapati, warms, shines ; अग्नौ agnau, in the fire ; च cha, and ; अधूमके adhūmake, in the smokeless (fire) ; यत् yat, which ; चित्रतरम् chitrataram, manifold ; ज्योतिः jyotiḥ, light, splendour ; उदरस्थः udarasthaḥ, abiding in the belly or stomach ; अथ atha, and ; वा vá, or ; यः yaḥ, which ; पचति pachati, digests ; अन्नम् annam, food इति iti, it ; एवं evam, thus ; हि hi, this ; आह āha, said ; यः yaḥ, which ; च cha, and ; एषः eṣaḥ, he ; अग्नौ agnau, in the fire ; यः yaḥ, who ; च cha, and ; हृदये hṛidaye, in the heart ; अयं ayam, he ; यः yaḥ, who ; च cha, and ; आदित्ये āditye, in the sun ; सः saḥ, this ; एषः eṣaḥ, he ; एकः ekah, the one soul ; इति iti, thus ; एकस्य ekasya, with the one ; ह ha, this ; एकत्वम् ekaṭram, union, oneness ; एति eti, attains to, becomes ; यः yaḥ, he, who ; एवं evam, thus ; वेद veda, knows.

TRANSLATION XVII.

Brahma verily existed before this as one endless—endless in the east, endless in the south, endless in the west, endless in the north, endless down, up and every where. For him there are no quarters such as east &c, curved, up and down. The supreme soul is not supported by one, but is unlimited and unborn, indescribable and inconceivable. It is the soul of the ether and remains immutable after the dissolution of all. From the ether to this world of sentient beings he brings (every thing) into activity ; by him it was brought into existence with meditation and into him it goes back. It is his shining form which shines in the yonder sun, the variegated light, in the smokeless fire, and the gastric fire which digests the food. It is said, he who is in the fire, he who is in the heart and he who is in the sun is one; he who knows it gets himself united with the One.

Commentary.

This anuvāka describes Brahma. He existed even before time and creation ; he is eternal and infinite. He is, therefore, not limited by time and space. He is inconceivable and can not, therefore, form a subject of reasoning. He exists even after the dissolution of the universe. He is the cause of life in the universe ; he is the light in the sun and fire, and exists as animal heat in the human body. He who under-

stands the mystery becomes united with the Supreme Being.

XVIII.

तथा तत्प्रयोगकल्पः प्राणायामः प्रत्याहारो ध्यानं धारणा तर्कः समाधिः षडङ्ग इत्युच्यते योगः । अनेन यदा पश्यन्पश्यति रुक्मवर्णं कर्तारमोशं पुरुषं ब्रह्म योनिम् । तदा विद्वान्पुण्यपापे विहाय परेऽव्यये सर्वमेकी करोत्येवं ह्याह । यथा पर्वतमादीप्तं नाऽऽश्रयन्ति मृगद्विजाः । तद्वद्ब्रह्मविदो दोषा नाऽऽश्रयन्ति कदाचन ॥ १८ ॥

तथा: tathá, in the same way. तत्प्रयोगकल्पः tatprayogakalpah, (is declared the rule of the exercise of this means for the concentration of the mind), the rule for achieving it (concentration of the mind on the object of meditation); प्राणायामः prāṇāyamaḥ, restraint of the breath; प्रत्याहारः pratyāhāraḥ, restraint of the senses; ध्यानं, dhyānam, meditation; धारणा dhāraṇā, attention, fixed attention; तर्कः tarkaḥ, self-examination, investigation; समाधिः samādhiḥ, absorption; षडङ्गः ṣaḍaṅgāḥ, six parts, six-fold; इति iti, these; उच्यते uchyate, are called; योगः yogaḥ, concentration; अनेन anena, by this contemplation; यदा yadā, when; पश्यन् paśyan, beholding; पश्यति paśyati, beholds; रुक्मवर्णं rukmavarṇam, golden-coloured; कर्तारम् kartāram, the doer, the maker; ईशं íśam, lord; पुरुषं puruṣam, the spirit, the person; ब्रह्म brahma, Brahman; योनिम् yonim, the cause; तदा tadā, then; विद्वान् vidvān, the seer, the sage; पुण्यपापे puṇyapāpe, merits and sins, good and evil; विहाय vihāya, abandoning, leaving behind; परे pare, in the supreme, in the highest; अव्यये avyaye, in the indestructible; सर्वम् sarvam, every thing (breath, organs of sense, body &c); एकीकरोति ekīkaroti, reduced to unity, makes one; एवं evam, thus; हि hi, because; आह āha, saith, is said; यथा yathá, as; पर्वतम् parvatam, mountain; आदीप्तं ādīptam, blazing, burning; न na, not; आश्रयन्ति āśrayanti, approach; मृगद्विजाः mṛigadvijāḥ, beasts and birds; तद्वत् tadvat, in the same way; ब्रह्मविदः brahmavidāḥ, who know Brahman; दोषः doṣāḥ, faults, sins; न na, not; आश्रयन्ति āśrayanti, approach; कदाचन kadāchana, never.

TRANSLATION XVIII.

Similarly there is a rule of practice such as Prāṇāyāma (breath

exercise), Pratyâhâra (withdrawal of sense organs from their objects), Dhyâna (meditation), Dhâraṇâ (concentration), Tarka (contemplation) and Samâdhi (r trance). They are called the six limbs of yoga. By this, when one sees on realisation, the gold-coloured creator, Lord, Puruṣa, Brahma the source, then the seer after relinquishing good and evil makes every thing united in the highest who is immutable. It is said, just as the deer and birds do not take shelter in a burning mountain, so the sins do not reside in one who knows Brahma.

Commentary.

In this Anuvâka, the yoga practices are given for the realisation of Brahma. In the yoga-system of philosophy of Patañjali, we have eight parts of yoga as they are called. They are Yâma, Niyama, Âsana, Prâṇâ-yâma, Pratyâhâra, Dhyâna, Dhâraṇâ and Samâdhi. (See yoga II. 29). In the present Anuvâka, the Yama, Niyama and Âsana are omitted, but Tarka is added. It is by means of the yoga practice that one realises Brahma ; on such realisation his sins disappear and he becomes pure self.

XIX.

अथान्यत्राप्युक्तं यदा वै वहिर्विद्वान्मनो नियम्येन्द्र-
यार्थांश्च प्राणो निवेशयित्वा निःसंकल्पस्ततस्तिष्ठेत । अप्रा-
णादिह यस्मात्संज्ञको जीवस्तस्मात्प्राणो वै तुर्याख्ये धारये-
त्प्राणमित्येवं ह्याह । अचित्तं चित्तमध्यस्थमचिन्त्यं गुह्य-
मुत्तमम् । तत्र चित्तं निधायेत तच्च लिङ्गं निराश्रयम्
॥ १९ ॥

अथ atha, and, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; यदा yadâ, when ; वै vai certainly ; वहिः vahiḥ, out-side ; विद्वान् vidvân, a yogî ; मनः manah, mind ; नियम्य niyamya, controlling ; इन्द्रियार्थान् indriyârthân, the objects of senses ; च cha, and ; प्राणः prânah, the vital air ; निवेशयित्वा niveśayitvâ, relinquishing, giving up ; निःसंकल्पः niḥ-samkalpah, unmodified, unchanged ; ततः tataḥ, then ; तिष्ठेत tiṣṭet, remain ; अप्राणात् aprânât, from the absence of the vital air ; इह iha, here ; यस्मात् yas-

mât, because, whence ; संभूतः sambhûtaḥ, is produced ; प्राणसंज्ञकः prâṇa-samjñakaḥ, called the Prâṇa ; जीवः jivaḥ, the corporate soul ; तस्मात् tas-mât, therefore ; प्राणः prâṇaḥ, the vital air ; वै vai, certainly ; तुर्याख्ये turyākhye, called the fourth ; धारयेत् dharayet, maintain ; प्राणम् prâṇam, the vital air ; इति iti, a participle ; एवम् evam, thus ; हि hi, verily ; आह āha, says ; अचिच्छं achittam, without chitta ; चित्तमध्यस्थं chittamadhyastham, manifest in the internal mind ; अचिन्त्यं achintyam, incomprehensible ; गुह्यं guhyam, mysterious ; उत्तमम् uttamam, best ; तत्र tatra, there ; चित्तं chittam, mind ; निधायेत nidhāyeta, place ; तत् tat, that ; च cha, and ; लिंगं lingam, symbol, mark ; निराश्रयम् nirāśrayam, without support.

TRANSLATION XIX.

Again it is said elsewhere, when a knower having controlled the mind and breath and having left the sense objects outside (a-side), let him then remain without thoughts, because the corporate soul called breath is produced here from non-breath, let Prâṇa restrain the breath in that which is called the fourth. It is said, let one fix his mind in that which is mind-less, resides in the mind, is inconceivable, concealed and best. Then the mind becomes devoid of thoughts.

Commentary.

The present anuvāka is a continuation of the preceding one. Let one always meditate Brahma by restraining his breath and relinquishing the sense objects. In that state, the mind becomes devoid of thoughts.

XX

अथान्यत्राप्युक्तमतः पराऽस्य धारणा तांलुरसनागूनि
पीडनाद्वाङ्मनः प्राणनिरोधनाद्ब्रह्म तर्केण पश्यति यदाऽऽ
त्मनाऽऽत्मानमणोरणीयांसं द्योतमानं मनःक्षयात्पश्यति तदा
ऽऽत्मनाऽऽत्मानं दृष्ट्वा निरात्मा भवति निरात्मकत्वादसं
ख्योऽयोनिश्चिन्त्यो मोक्षलक्षणमित्येतत्परं रहस्यमित्येवं
ह्याह । चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ॥ प्रसन्नाः

त्माऽऽत्मनि स्थित्वा सुखमव्ययमश्नुता इति ॥ २० ॥

अथ *atha*, and, now ; अन्यत्र *anyatra*, elsewhere ; अपि *api*, also ; उक्तम् *uktam*, has been said ; अतः *ataḥ*, then, afterwards ; परा *parā*, higher ; superior ; अस्य *asya*, for the sage ; धारणा *dhāraṇā*, fixed attention, exercise of attention ; तालुरसनाग्रनिपीडनात् *tālu-rasanāgra-nipīḍanāt*, after pressing the end of his tongue against his palate ; वाङ्मनःप्राणनिरोधनात् *vāṅmanah-prāṇanirodhanāt*, after restraining his voice, mind and breath ; ब्रह्म *Brahman* ; तर्केण *tarkēṇa*, by discrimination, by contemplation ; पश्यति *paśyati*, sees, beholds ; यदा *yadā*, when ; आत्मना *ātmanā*, as the highest self ; आत्मानम् *ātmānam*, the self-manifesting soul ; अणोः *aṇoḥ*, then the least ; अणीयांसं *aṇīyāṁsam*, the less ; द्योतमानं *dyotamānam*, brightening ; मनःक्षयात् *manahkṣayāt*, by the annihilation of the mind after the cessation of the mind ; पश्यति *paśyati*, beholds, sees ; तदा *tadā*, then ; आत्मना *ātmanā*, thus identified as the self ; आत्मानं *ātmānam*, the soul or self ; दृष्ट्वा *ḍṛṣṭvā*, having seen ; निरात्मा *nirātmā*, divested of self, selfless ; भवति *bhavati*, becomes ; निरात्मकत्वात् *nirātmakatvāt*, being thus divested, because he is selfless ; असंख्यः *asaṅkhyah*, unlimited, without limit ; अयोनिः *ayoniḥ*, without cause, destitute of material support ; चिन्त्यः *chintyāḥ*, absorbed in thought, an object of thought ; मोक्षलक्षणम् *mokṣalakṣaṇam*, final emancipation or liberation ; इति *iti*, thus ; एतत् *etat*, this ; परं *param*, highest great ; रहस्यम् *rahasyam*, secret, mystery ; इति *iti*, thus ; एवं *evam*, thus ; हि *hi*, because ; आह *āha*, saith (the śruti), is said ; चित्तस्य *chittasya*, of the thought or intellect ; हि *hi*, because ; प्रसादेन *prasādena*, by the serenity, through the serenity ; हन्ति *hanti*, destroys, kills ; कर्म *karma*, all action ; शुभाशुभं *śubhāśubham*, good or bad ; प्रसन्नात्मा *prasannātmā*, with serene soul, his serene self ; आत्मनि *ātmani*, in the soul, or self ; स्थित्वा *sthitvā*, abiding ; सुखम् *sukham*, bliss ; अव्ययम् *avyayam*, imperishable, undying ; अश्नुते *aśnute*, enjoys, obtains ; इति *iti*, thus.

TRANSLATION XX.

Now it is said elsewhere ; there is a greater practice (called) *dhāraṇā* (concentration) by pressing the tongue against the palate and restraining the speech, mind and breath ; he sees Brahma by *tarka* (contemplation) When he sees by the self his own self the minutest of the minute and shining, on the cessation of the mind, then by seeing his self by the self he becomes selfless; by virtue of being selfless, he is infinite, without source and fit to be medi-

tated on-the sign of liberation. It is the greatest secret. It is said so 'It is by the tranquility of mind that the good and evil are destroyed. A tranquil soul, sitting in the self obtains perpetual bliss.

Commentary.

The yoga practice is continued in the present Anuvāka. It consists in pressing the tongue against the palate and stopping the mind, speech and breath. By this practice, one obtains the tranquility of mind which is a sure sign of the liberation of soul.

XXI.

अथान्यत्राप्युक्तमूर्ध्वगा नाडी सुषुम्नाख्या प्राणसंचा
रिणी तालवन्तर्विच्छिन्ना तथा प्राणोत्कारमनोयुक्तयोर्ध्व
मुत्क्रमेत । तालवध्यग्रं परिवर्त्य चेन्द्रियाण्यसंयोज्य महिमा
महिमानं निरीक्षेत ततो निरात्मकत्वमेति निरात्मकत्वान्न
सुखदुःखभागभवति केवलत्वं लभता इत्येवं ह्याह । परः पूर्वं
प्रतिष्ठाप्य निगृहीतानिलं ततः । तीर्त्वा पारमपारेण पञ्चाद्यु
ञ्जीत मूर्धनि ॥ २१ ॥

अथ atha, then, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम् uktam, has been said ; ऊर्ध्वगा ūrdhavagā, going upwards from the heart to the Brahmarandhra) ; नाडी nāḍī, the artery ; सुषुम्नाख्या suṣumnākhyā, called suṣumnā ; प्राणसंचारिणी prāṇasañchārīṇī, which supplies the passage for the vital air, serving as the passage of the prāṇa ; तालवन्तर्विच्छिन्ना tālvantarvichchhinnā is interrupted in the middle of the palate, is divided within the palate ; तथा tayā, through that artery, by means of this artery ; प्राणोत्कारमनोयुक्तया prāṇoṅkāramanoyuktayā, when it has been conjoined with the Prāṇa of breath (brought under subjection, held under subjection), the mind (merged by contemplation into its object, absorbed in the contemplation of Brahman), the repetition of the mystic syllable Om ; ऊर्ध्वम् ūrdhvam, upwards ; उत्क्रमेत utkrāmet, let (him) rise or proceed ; तालवधि tālvadhi, on the palate ; अग्रं agram, the end or tip of the

tongue ; परिवर्त्य parivartya, turning ; च cha, and ; इन्द्रियाणि indriyāṇi, the organs of sense, the senses , असंयोज्य asañyojya, without using or uniting ; महिमा mahimā, greatness, the absence of limitations ; महिमानं mahimānam, greatness, the absence of limitations ; निरीक्षेत nirīkṣeta, let contemplate ; ततः tataḥ, from thence ; निरात्मकत्वम् nirātmakatvam, selflessness, freedom from all organs ; निरात्मकत्वात् nirātmakatvāt, through selflessness, from this freedom ; न na, no longer ; सुखदुःखमभाक् sukhaduḥkhabhāk, an enjoyer of pleasure of pain, capable of pleasure or pain ; भवति bhavati, is ; केवलत्वम् kevalatvam, absolute unity, final deliverance, aloneness ; लभते labhate, gains, obtains ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āha, saith (the śruti), is said ; परः paraḥ, then ; पूर्वं pūrvam, first ; प्रतिष्ठाप्य pratiṣṭāpya, having fixed (on the palate) ; निगृहीतानिलं nigṛhīhātānilam, having mastered the prāṇa, after the breath had been restrained ; ततः tataḥ, then ; तीर्त्वा tīrtvā, having crossed ; पारम् pāram, the state of limitation, the limit (life) ; अपारेण apāreṇa, in the unlimited Brahman, to the limitless Brahman ; पश्चात् paśchāt, afterwards ; युञ्जीत yuñjīta, let merge (the soul), let (him) join himself ; मूर्द्ध्वनि mūrdhvhvani, in the crown of the head.

TRANSLATION XXI.

Again it is said elsewhere, the ascending blood vessel called Suṣumnā carrying life is bifurcated in the palate ; let him by it which is full of life breath, omkāra and mind, ascend up. Turning the tip of the tongue on the upper part of the palate and joining the organs, let glory see glory ; one thereby becomes selfless : by reason of being selfless, he does not partake of pleasure and pain but obtains redemption. It is said, that having placed the first by the restrained breath in the palate, let him after crossing the extreme limit, unite with the infinite in the cerebral region.

Commentary.

The present Anuvāka gives another practice of yoga ; it consists in carrying the life principle from the heart through the branches of the ascending aorta passing through the palate and ultimately reaching the brain. It also leads one to redemption.

XXII.

अथान्यत्राप्युक्तं द्वे वाव ब्रह्मणी अभिध्येये शब्दश्चा

शब्दश्चाथ शब्देनैवाशब्दमाविष्क्रियतेऽथ तात्रोमिति शब्दोऽ
 नेनोर्ध्वमुत्क्रान्तोऽशब्दे निधनमेत्यथा (थ) हैषा गतिरेतद्
 मृतमेतत्सायुज्यत्वं निवृत्तत्वं तथा चेति । अथ यथोर्णनाभिस्तु
 न्तुनोर्ध्वमुत्क्रान्तोऽवकाशं लभतीत्येवं वाव खत्वसावभिध्या
 तो मित्यनेनोर्ध्वमुत्क्रान्तः स्वातन्त्र्यं लभते । अन्यथा परे शब्द
 वादिनः । श्रवणाङ्गुष्ठयोगेनान्तर्हृदयाकाशशब्दमाकर्णयन्ति
 सप्तविधेयं तस्योपमा । यथा नद्यः किङ्किणो कांस्यचक्रकभे
 कविः कृन्धिका वृष्टिर्निवाते वदतीति तं पृथग्लक्षणमतीत्य परेऽ
 शब्देऽज्यक्ते ब्रह्मण्यस्तं गतास्तत्र तेऽपृथग्धर्मिणोऽपृथग्विवे
 क्या यथा संपन्ना मधुत्वं नाना रसा इत्येवं ह्याह । द्वे ब्रह्म
 णी वोदितव्ये शब्दब्रह्म परं च यत् । शब्दब्रह्मणि निष्णा
 तः परं ब्रह्माधिगच्छति ॥ २२ ॥

अथ atha, now, then ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं
 uktam, has been said ; द्वे dve, two ; वाव vāva, verily ; ब्रह्मणि brahmaṇi,
 Brahmans ; अभिध्येये abhidhyeye, are to be contemplated, have to be
 meditated on ; शब्दः śabdaḥ, sound ; च cha, and ; अशब्दः aśabdaḥ, non-
 sound, non-word ; च cha, and ; अथ atha, now ; शब्देन śabdena, by the
 sound or word ; एव eva, alone ; अशब्दम् aśabdam, non-sound, non-word ;
 आविष्क्रियते āviṣkriyate, is manifested, is revealed ; अथ atha, now ; तत्र tatra,
 of these two there ; ओम् Om ; इति iti, thus ; शब्दः śabdaḥ, sound or word ;
 अनेन anena, by means of this Om ; ऊर्ध्वम् ūrdhvam, above (all things) ;
 उत्क्रान्तः utkrāntaḥ, rising, moving ; अशब्दे aśabde, in the (Supreme Brahman
 called) non-sound ; निधनम् nidhanam, absorption, merged ; एति eti, arrive
 at, becomes ; अथ atha, now ; आह āha, saith ; एषा eṣā, this ; गतिः gatiḥ, way,
 end ; एतत् etat, this ; अमृतम् amṛitam, immortality ; एतत् etat, this ; सायुज्यत्वं
 sāyujyatvam, absorption, union ; निवृत्तत्वं nivṛitvam, beatitude, bliss ;
 तथा tathā, thus, in the same way ; च cha, and ; इति iti, thus ; अथ atha,
 now, then ; यथा yathā, just as ; ऊर्णनाभिः ūrṇanābhiḥ, spider ; तन्तुना tan-
 tunā, by the thread ; ऊर्ध्वम् ūrdhvam, upward, उत्क्रान्तः utkrāntaḥ, moving
 up, rising up, ; अवकाशं avakāśam, a free-space ; लभति labhati, gains,

reaches ; इति iti, thus ; एवं evam, thus so ; वाव váva, verily ; खलु khalu, certainly ; असौ asau, this ; अभिध्याता abhidhyátâ, thinker, he who meditates ; ओम् Om ; इति iti, thus ; अनेन anena, by means of this ; ऊर्ध्वम् ūrddh-vam, upward ; उरक्रान्तः ur'krántaḥ, rising up, moving up ; स्वातन्त्र्यं svâtantr-yam, independence, absolute freedom ; लभते labhate, gains, reaches ; अन्यथा anythâ, otherwise ; परे pare, others ; शब्दवादिनः śabdavâdinaḥ, those who maintain that Brahma is sound ; the teachers of the word (as Brahman) ; श्रवणाङ्गुष्ठयोगेन śravaṇāṅguṣṭhayaogena, by fixing the thumbs on the ears, by stopping the ears with the thumbs ; अन्तर्हृदयाकाशशब्दम् anta-rhṛidayākāśaśabdām, the sound in the ether within the heart ; आकर्णयन्ति ākarnayanti, listen to ; सप्तविधा saptavidhâ, sevenfold, seven kinds ; इयं iyam, this ; तस्य tasya, its ; उपमा upamâ, similitude, comparison ; यथा yathâ, as ; नद्यः nadyaḥ, the sound of rivers ; किङ्किणी kinkinî, the sound of bell ; कंस्यचक्रकमेकविःकृन्धिका kâmsyachakrakabhekaṣkṛindhikâ, the sound of a brazen vessel or a wheel, or the croaking of a frog ; वृष्टिः vṛiṣṭiḥ, the sound of rain ; निवाते nivâte, in a cavern ; वदति vadati, speaks ; इति iti, thus ; तं tam, this ; पृथग्लक्षणम् prithaglakṣaṇam, variously-likened (sound), variously apprehended sound ; अतीत्य atitya, having passed, passing beyond ; परे pare, supreme ; अशब्दे aśabde, non-sound, soundless ; अव्यक्ते avyakte, unmanifested ; ब्रह्मणि brahmaṇi, in Brahman ; अस्तं astam, setting, loss ; गताः gataḥ, obtain ; तत्र tatra, therein ; अपृथग्धर्मिणः aprithagdharmiṇaḥ, merging all the individual attributes ; अपृथग्विवेक्याः aprithagvivekyâḥ, who can no longer be severally distinguished ; यथा yathâ, as ; सम्पन्नाः sam-pannâḥ, are lost ; मधुत्वं madhutvam, in the honey ; नानारसाः nânârasâḥ, various flavours (of the flowers) ; इति iti, thus ; एवं evam, thus ; हि he, because ; आह āha, is said ; द्वे dve, two ; ब्रह्मणि brahmaṇi, Brahman ; वेदित्वे veditavye, are to be known ; शब्दब्रह्म śabdabrahma, the Sound-Brahman ; परम् param, the supreme, the highest (Brahman) ; च cha, and ; यत् yat, which ; शब्दब्रह्मणि śabdabrahmaṇi, in the word-Brahman, in the sound Brahman ; निष्णातः niṣṇâtaḥ, is versed, is perfect ; परं param, highest, supreme ; ब्रह्म Brahman ; अधिगच्छति adhigachchhati, attains.

TRANSLATION XXII.

Now elsewhere it is said, two Brahmas should verily be meditated on, viz, word and non-word. Now by means of the word, the non-word is manifested. Now there is the word 'Om', by means of it, going upwards, he disappears in the non-word. Now it is the goal, immortality, union and also redemption. Now just as a spider going upwards by the web obtains space, so does he verily

meditating and going upwards by this means obtain freedom. On the other hand those who follow the word, by closing the ears with the thumbs, hear the sound of the ether in the heart. It resembles seven kinds (of sounds), as for example (that of the) rivers, bells, bell-metal, wheel, croaking of frogs, rainfall and (the voice of one when) he speaks in a lonely place. Having passed beyond it (the sound) of different kinds, they vanish in the Supreme, non-word and non-manifest Brahman; there they become non-separable, non-distinguishable like the various (kinds of) flower juice converted into honey. It is said, two Brahmas should be known, the word-Brahman and the higher Brahman. One who is perfect in the word-Brahman obtains higher Brahman.

(Commentary.

This Anuvāka deals with the non-word and word Brahman. The former is the higher Brahman. A yogi by the practice of prāṇāyāma goes up and vanishes in the non-word Brahman which is union of the individual soul with the supreme soul. The next is the word-Brahman which is the *Logos* of St. John. See St. John's gospel chap. I. 1-5. It is very important in the Alexandrian school of the neo-Platonic philosophy. The worship or practice consists in hearing the sound called Anāhata śabda by closing the ears. It is a lower kind of practice which ultimately leads to the non-word Brahman. This practice has become a favourite theme with the sect of the Rādhāśwāmīn, founded by Swami Dayāl Singh a khatti gentleman who lived in the last quarter of the last century at Agra. The curious reader will find sufficient materials for the study of the Śabda practice in the books written by the pious Swāmī and his well-known follower Rai Salig Ram Bahadur.

XXIII.

अथान्यत्राप्युक्तं यः शब्दस्तदोमित्येतदक्षरं यदस्याग्रं
तच्छान्तमशब्दमभयमशोकमानन्दं तप्तं स्थिरमचलममृतम-
च्युतं ध्रुवं विष्णुसंज्ञितं सर्वापरत्वाय तदेता उपासीतेत्येवं
ह्याह । योऽसौ परापरो देवा ओंकारो नाम नामतः । निः

शब्दः शून्यभूतस्तु मूर्ध्नि स्थाने ततोऽभ्यसेत् ॥ २३ ॥

अथ. atha, and ; अन्यत्र anyatra, elsewhere ; अपि. api, also ; उक्तं uktam, has been said ; यः yah, what ; शब्दः śabdaḥ, sound, word ; तत् tat, that ; ओम् Om ; इति iti, thus ; एतत् etat, this ; अक्षरं akṣaram, syllable ; यत् yat, which ; अस्य asya, its . अग्रं agram, end ; तत्-tat, that ; शान्तम् śāntam, silence ; अशब्दम् aśabdām, soundless ; अभयम् abhayam, fearless, void of all fear ; अशोकम् aśokam, sorrowless, void of all sorrow ; आनन्दं ānandam, joyful, full of joy ; तृप्तं triptam, satisfied, full of satisfaction ; स्थिरम् sthiram, firm ; अचलम् achalam, immoveable, unwavering , अमृतम् amṛitam, immortal, indestructible ; अच्युतं achyutam, imperishable ; ध्रुवं dhruvam, certain (Brahman) ; विष्णुसंज्ञितं viṣṇusañjñitam, called Viṣṇu, whose name is Viṣṇu ; सर्वपरत्वाय sarvāparatvāya, to attain this state other than all else, that he may obtain what is higher than everything (final deliverance) ; तत् tat, this ; एता. etā, these two ; उपासीत upāsita, let (him) worship ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āha, is said, saith (the śruti) ; यः yah, who ; असौ asau, he ; परापरः parāparaḥ, superior and inferior ; देवः devaḥ, deity ; ओङ्कारः oṅkāraḥ, Om ; नामनामतः nāmanāmataḥ, by name ; निःशब्दः niḥśabdaḥ, soundless, without sound ; शून्यभूतः śūnya-bhūtaḥ, absolute, free from all distinctions ; तु tu, thus ; मूर्द्धनि mūrdhni, in the topmost, on the crown of the head ; स्थाने sthāne, in the place ; तदा tataḥ, then ; अभ्यसेत् abhyaset, let (a man) meditate, let (a man) dwell.

TRANSLATION XXIII.

Now elsewhere it is said, the word is 'Om' which is indestructible; its end (cadence), is calm, non-word, fearless, without sorrow, happiness satisfaction, permanent, immoveable, immortal, immutable and certain called Viṣṇu. Let him worship them (both) to be above all. It is said, He who is the Supreme and the highest God, is called by the name 'Om'; He is noiseless and void. ; let one practise on Him in the cerebral region.

Commentary.

The present Anuvāke describes the meditation by means of 'Om' and other yoga practice:

XXIV.

अथान्यत्राप्युक्तं धनुः शरीरमोमित्येतच्छ्रुतः शिखाऽस्य

मनस्तमोलक्षणं भित्त्वा तमोऽतमाविष्टमागच्छत्यथाऽऽविष्टं
 भित्त्वा अलातचक्रमिव स्फुरन्तमादित्यवर्णमूर्जस्वन्तं ब्रह्म
 तमसः पर्यमपश्यत् । यदमुष्मिन्नादित्येऽथ सोमेऽग्नौ विद्युति
 विभात्यथ खल्वेनं दृष्ट्वाऽमृतत्वं गच्छतीत्येवं ह्याह । ध्या-
 नमन्तः परे तत्त्वे लक्ष्येषु च निधीयते । अतोऽविशेषविज्ञानं
 विशेषमुपगच्छति ॥ मानसे च विलीने तु यत्सुखं चाऽऽत्म-
 साक्षिकम् । तद्ब्रह्म चामृतं शुक्रं सा गतिलोक एव सः ॥
 ॥ २४ ॥

अथ atha, and, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uk-
 tam, has been said ; धनुः dhanuḥ, bow ; शरीरम् śarīram, body ; ओम् Om ;
 इति iti, thus ; एतत् etat, this ; शरः śaraḥ, arrow ; शिखा śikhā, point ; अस्य
 asya, its ; मनः manah, mind ; तमोलक्षणं tamolakṣaṇam, the error distin-
 guished, that which consists of ignorance ; भित्त्वा bhitvā, having pierced,
 having cut through ; तमः tamaḥ, darkness ; अतमाविष्टं atamāviṣṭam, that
 which is unenveloped or not covered by darkness ; आगच्छति āgachchhati,
 approaches, proceeds ; अथ atha, then ; आविष्टं āviṣṭam, that which was
 covered (the personal soul), that which was (once) enveloped thereby ;
 भित्त्वा bhitvā, having cut through, having pierced ; अलातचक्रम् alātachak-
 ram, a wheel on fire, the circle of a whirling torch ; इव iva, like ; स्फुरन्तम्
 sphurantam, flashing ; आदित्यवर्णम् ādityavarṇam, in colour like the sun,
 bright like the sun ; ऊर्जस्वन्तं ūrjasvantam, full of vigour, vigorous ; ब्रह्म
 brahma, Brahman ; तमसः tamasaḥ, of darkness ; पर्यम् paryam, beyond
 the bounds ; अपश्यत् apaśyat, saw, beheld ; यत् yat, that (Brahman) ;
 अमुष्मिन् amuṣmin, yonder ; आदित्ये āditye, in the sun ; अथ atha, and ; सोमे
 some, in the moon ; अग्नौ agnau, in the fire ; विद्युति vidyuti, in the lightning ;
 विभाति vibhāti, shines forth ; अथ atha, then ; खलु khalu, verily ;
 एनं enam, him ; दृष्ट्वा dṛiṣṭvā, having seen ; अमृतत्वं amṛitavam, immortality ;
 गच्छति gachchhati, goes into, obtains ; इति iti, thus ; एवं evam, thus ; हि hi,
 because ; आह āha, is said, saith (the śruti) ; ध्यानम् dhyānam, contempla-
 tion, meditation ; अन्तः antaḥ, internal, within ; परे pare, supreme, highest ;
 तत्त्वे tattve, being Brahman ; लक्ष्येषु lakṣyeṣu, to the objects (body, Om,
 mind) ; च cha, and ; निधीयते nidhīyate, is fixed, is directed ; अतः athaḥ,
 thence, thus ; अविशेषविज्ञानं avīśeṣavijñānam, the dim perception, the indis-

tinct understanding ; विशेष' viśeṣam, distinctness; उपगच्छति upagachchati, attains ; मानसे mánase, all that belongs to the mind, the works of the mind ; च cha, and ; विलीने vilīne, being absorbed, are dissolved ; तु tu, and ; यत् yat, that ; सुखं sukhā, bliss ; च cha, and ; आत्मसाक्षिकं ātmasākṣi-
kam, that which is its own witness, that which requires no other witness ; तत् tat, that ; ब्रह्म brahma, Brahman (Ātman) ; च cha, and ; अमृतं amṛitam, indestructible, the immortal ; शुक्रं śukram, the brilliant, the resplendent ; सा sá, this ; गतिः gatiḥ, the end, the way ; लोकः lokah, the (true) world ; एव eva, only ; स saḥ, this.

TRANSLATION XXIV.

Now it is also said elsewhere, the body is the bow, Om is the arrow and the mind is its pointed edge. By piercing through the darkness of ignorance which is the target, one enters into the covering of the non-darkness ; then having pierced through the covering, he sees Brahma beyond darkness, splendid like the sun and shining like a wheel of fire. He is the same who shines in the yonder sun, moon, fire and lightening. On seeing him, he obtains immortality. Let one direct his meditation on the internal Supreme Being and the different object; by it the indistinct knowledge becomes distinct. On the dissolution of the mind, the happiness which arises to one who has realised self is Brahma, immortality and pure knowledge ; it is the ultimate goal, it is the destination.

Commentary.

This is another yoga practice described in a figurative language. Just as an archer shoots a target by putting a sharp-edged arrow on a bow, so does a yogi by restraining his mind and body, practising on Om and destroying sensual desires, realise Brahma who is unsurpassable light. Let one practise it ; thereby he will obtain absolute union with Brahma.

XXV.

अथान्यत्राप्युक्तं निद्रेवान्तर्हितेन्द्रियः शुद्धितमया धि
या स्वप्न इव यः पश्यतीन्द्रियबिलेऽविवशः पूर्णवाक्यं प्रखे

तारं भारूपं विगतनिद्रं विजरं विमृत्युं विशोकं च सौऽपि
 प्रणवाख्यः प्रणेता भारूपो विगतनिद्रो विजरो विमृत्युर्विशो
 को भवतीत्येवं ह्याह । एवं प्राणमर्थोकारं यस्मात्सर्वमनेक
 धा । युनक्ति युञ्जते वाऽपि तस्माद्योग इति स्मृतः ॥ एक
 त्वं प्राणमनसोरिन्द्रियाणां तथैव च । सर्वभावपरित्यागो
 योग इत्यभिधीयते ॥ २५ ॥

अथ atha, and, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तम्
 uktam, has been said ; निद्रा nidrā, sound sleep ; इव iva, as ; अन्तर्हितेन्द्रियः
 antarhitendriyah, having all the senses absorbed or hidden ; शुद्धितमया
 śuddhitamayā, purest, perfectly clear ; धियाः dhiyā, with the intellect ;
 स्वप्नः svapnah, dream ; इव iva, as ; यः yah, he who ; पश्यति paśyati, sees ;
 इन्द्रियविले indriyabile, in the cavern of the senses (body) ; अविवशः avivaśah,
 no longer ruled (by the senses) not subject (to the powers of the senses) ;
 प्रणवाख्यं prañavākhyam, him who is called Om ; प्रणेतारं prañetaram, the
 mover, the leader ; भारूपं bhārūpam, manifest as light, the bright ; विगत-
 निद्रं vigatanidram, the sleepless ; विजरं vijaram, free from old age, the
 ageless ; विमृत्युं vimṛityum, deathless, free from death ; विशोकम् viśokam,
 the sorrowless, free from sorrow ; च cha, and ; सः sah, he ; अपि api, also,
 too ; प्रणवाख्यं prañavākhyam, him called prañava, Om ; प्रणेता prañetā, the
 mover, the leader ; भारूपः bhārūpaḥ, manifest as light, bright ; विगतनिद्रः
 vigatanidraḥ, the sleepless ; विजरः vijaraḥ, free from old age, the ageless
 विमृत्युः vimṛityuḥ, free from death, the deathless ; विशोकः viśokaḥ, free
 from sorrow, the sorrowless ; भवति bhavati, becomes ; इति iti, thus ; एवं
 evam, thus ; हि hi, because ; आह āha, saith (the śruti), is said ; एवं evam,
 in this manner, thus ; प्राणं prāṇam, prāṇa (breath) ; अथ atha, and, now ;
 ओङ्कारं ōṅkāram, Om ; यस्मात् yasmāt, because, since ; सर्वम् sarvam, all (the
 world) ; अनेकधा anekadhā, which is in the manifold variety or forms ;
 युनक्ति yuṅakti, (he) joins ; युञ्जते yuñjate, (they) join ; वा vā, or ; अपि api,
 also ; तस्मात् tasmāt, therefore, hence ; योगः yogaḥ, yoga ; इति iti, this
 (process of meditation) ; स्मृतः smṛitaḥ, is called (in tradition) ; एकत्वं
 ekatvam, oneness, uniting ; प्राणमनसोरिन्द्रियाणां prāṇamanasorindriyāṇām,
 of the Prāṇa or breath, the mind and the senses ; तथा tathā, then ; एवं
 eva, verily ; च cha, and ; सर्वभावपरित्यागः sarvabhāvaparityāgaḥ, the aban-
 donment of all individual existence, the surrendering of all conceptions ;

योगः yogah, yoga ; इति iti, thus ; अभिधीयते abhidhiyate, is called.

TRANSLATION XXV.

Now it is also said elsewhere, having placed the organs inside as in a sleep, one by means of the pure intellect as in a dream, sees in the hole of the organs automatically one who is called 'Om' the leader, pure light in form, awake, without old age, death and sorrow. He also becomes one called Om the leader, full of light in form, awake, without old age, death and sorrow. It is said, because one joins in this way the breath, Om and all in its manifold forms or they join with him, it is, therefore, called yoga. The union of breath and mind, and similarly of the organs and the relinquishment of all existence, is called yoga.

Commentary.

The present Anuvāka explains the realisation of Brahma. On realising him, a devotee becomes Brahma himself. The anuvāka then gives two different definitions of 'yoga'. The union of breath, Om and the universe is yoga. The second definition is the union of breath and mind, or the union of the organs and relinquishment of the fruit of all actions.

XXVI.

अथान्यत्राप्युक्तं यथा वाऽप्सुचारिणः शाकुनिकः सूत्र
यन्त्रेणोद्धृत्योदरेऽग्नौ जुहोत्येवं वाव खल्विमान्प्राणानोमि
त्यनेनोद्धृत्यानामयेऽग्नौ जुहोति । अतस्तप्तोर्वीव सः । अथ
यथा तप्तोर्विसर्पिस्तृणकाष्ठसंस्पर्शेनोज्ज्ववलीत्येवं वाव ख
त्वसावप्राणाख्यः प्राणसंस्पर्शेनोज्ज्वलति । अथ यदुज्ज्वल
त्येतद्ब्रह्मणो रूपं चैतद्विष्णोः परमं पदं चैतद्रुद्रस्य रुद्रत्वमे
तत्तदपरिमितधा चाऽऽत्मानं विभज्य पूरयतीमाँल्लोकानित्ये
वं ह्याह । बह्वेश्च यद्वत्खलु विस्फुलिङ्गाः सूर्यान्मयूखाश्च तथै

व तस्य ॥ प्राणादयो वै पुनरेव तस्मादभ्युच्चरन्तीह यथा
क्रमेण ॥ २६ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; यथा yatha, as ; वा vâ, or ; अप्सु apsu, in the waters ; चारिणः chârîṇaḥ, denizens ; शाकुनिकः śâkunikaḥ, a fisherman, a sportsman ; सूत्रयन्त्रेण sūtrayantrena, by the nets, with a net ; उद्धृत्य uddhṛitya, after drawing out ; उदरे udare, in the belly ; अग्नौ agnau, in the fire ; जुहोति juhoti, offers (as a sacrifice) ; एवं evam, thus, so ; वाव vâva, verily ; खलु khalu, certainly ; इमान् imân, those ; प्राणान् prâṇân, prâṇas or vital airs ; ओम् Om, इति iti, thus ; अनेन anena, by this ; उद्धृत्य uddhṛitya, after drawing out ; अनामये anâmaye, (in) perfect or faultless ; अग्नौ agnau, in the fire (of the Brahman-Soul) ; जुहोति juhoti, offers ; अतः ataḥ, hence ; तप्तोर्वि taptorvi, a heated vessel (full of clarified butter), the heated Mahāvīra pot ; इव iva, like ; सः saḥ, that ; अथ atha, and ; यथा yathâ, just as ; तप्तोर्विः taptorviḥ, belonging to the heated earthen pot or vessel ; सर्पिः sarpiḥ, clarified butter, ghee ; तृणाकृष्टसंस्पर्शेन triṇakāṣṭhasamsparśena, at the contact with grass and sticks, when touched with grass and sticks ; उज्ज्वलति ujjalati, blazes up, lights up ; इति iti, thus ; एवं evam, so, thus ; वाव vâva, verily ; खलु khalu, certainly ; असौ asau, this (fire of the soul), this being ; अप्राणाख्यः aprâṇākhyāḥ, which bears the name of non-prâṇa, which is called not breath (âtman), प्राणसंस्पर्शेन prâṇasamsparśena, at the contact with the Prâṇa, when touched by the Prâṇas (the vital airs) ; उज्ज्वलति ujjalati, blazes up, becomes manifest ; अथ atha, and ; यत् yat, brahmaṇaḥ, of Brahman, रूपं rūpam, the manifest form ; च cha, and ; एतत् etat, that, it ; विष्णोः viṣṇoḥ, of Viṣṇu ; परमं paramam, highest ; पदम् padam, place, form ; च cha, and ; एतत् etat, it, that ; रुद्रस्य rudrasya, of Rudra ; रुद्रत्वम् rudratvam, essence ; एतत् etat, it ; तत् tat, this ; अपरिमितधा aparimitadha, in endless ways, in infinite ways ; च cha, and ; आत्मानं âtmânām, (his) self, itself ; विभज्य vibhajya, dividing ; पूरयति pûrayati, fills ; इमान् imân, these ; लोकान् lokân, all worlds ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह âha, saith (the śruti), is said ; वन्देः vanheḥ, from the fire ; च cha, and ; यद्वत् yadvat, as ; खलु khalu, certainly ; विष्कुलिङ्गाः viṣphulingāḥ, sparks ; सूर्यात् sūryât, from the sun ; मयूखाः mayûkhâḥ, rays ; च cha, and ; तथा tatha, verily ; एव eva, verily ; तस्य tasya ; verily ; प्राणादयः prâṇādayaḥ, the prâṇas and the rest ; वै vai, verily ; पुनः punaḥ, again and again ; एव eva, verily ; तस्मात् tasmât, from him, therefrom ;

अभ्युच्चरन्ति abhyuchcharānti, proceed ; इह iha, here (on earth) ; यथाक्रमेण yathākrameṇa, in succession, in proper order.

TRANSLATION XXVI.

Now it is also said elsewhere ; just as a fisherman catching fishes with a net, offers them in the fire of the stomach, so does one really catching the vital airs with 'Om' offer them in the stainless fire. He is, therefore, a heated pot. Just as a heated vessel full of ghee lights up by the touch of grass or fuel so does this which is called the breath verily light up with the touch of the vital air. That which lights up is the manifestation of Brahma ; it is the highest region of Viṣṇu, it is the fierceness of Rudra : it having distributed itself in the infinite forms, has filled up these worlds. So it is said ; just as the sparks from the fire or the rays from the sun spring forth, so do the vital airs again issue forth from him in their respective order.

Commentary.

In the present Anuvāka, stress is laid on two points. The first is the meditation of 'Om' ; the second is Brahma from whom the whole universe proceeds.

XXVII.

अथान्यत्राप्युक्तं ब्रह्मणो वावैतत्तेजः परस्यामृतस्य ।
अशरीरस्यौष्ण्यमस्यैतद्दधृतम् । अथाऽऽविः सन्नभसि निहितं
वैतदेकाग्रैवमन्तर्हृदयाकाशं विनुदन्ति यत्तस्य ज्योतिरिव
संपदातीत्यतस्तद्भावमचिरेणैति भूमावयस्पिण्डं निहितं
यथाऽचिरेणैति भूमित्वम् । मृद्वत्संस्थमयस्पिण्डं यथाऽऽन्यय
स्कारादयोनाभिभवन्ति । प्रणश्यति चित्तं तथाऽऽश्रयेण
सहैवमित्येवं ह्याह । हृदाकाशमयं कोशमानन्दं परमालयम् ।
स्वं योगश्च ततोऽस्माकं तेजश्चैवाग्निसूर्ययोः ॥ २७ ॥

अथ atha, and ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam,

has been said ; ब्रह्मणः Brahmanaḥ, of Brahman ; वाच vāva, verily ; एतत् etat, this ; तत् tat, that ; तेजः tejah, heat ; परस्य parasya, of the Supreme ; अमृतस्य amṛitasya, of the Immortal ; अशरीरस्य áśarīrasya, of the unembodied, of the incorporeal ; यत् yat, which ; शरीरस्य śarīrasya, of the body ; औष्ण्यम् auṣṇyam, warmth ; अस्य úsya, thereof ; एतत् etat, this (body) ; घृतम् ghṛitam, ghee, clarified butter (poured on it, by which the heat of Brahman, otherwise invisible, is lighted up) ; अथ atha, then ; आविःसन् áviḥsan, revealed, being manifest ; नभसि nabhasi, in the ether (of the heart) ; निहितं nihitam, is placed ; वा vâ, or ; एतत् etat, this, that ; एकाग्रेण ekāgreṇa, by concentration, intently ; एव eva, verily ; अन्तर्हृदयाकाशं antarhṛidayākāśam, the ether which is within the heart ; विनुदन्ति vinudanti, lay bare, remove ; यत् yat, that ; तस्य tasya, its ; ज्योतिः jyotiḥ, light ; इव iva, as it were ; सम्पद्यति-sampadyati, is produced, appears ; इति iti, thus ; अतः ataḥ, therefore, hence ; तद्भावम् tadbhāvam, identified with it ; अचिरेण achireṇa, speedily, without much delay ; इति iti, thus ; भूमौ bhūman, in the earth ; अयस्पर्ण्डं ayaspaṇḍam, a ball of iron ; निहितं nihitam, placed ; यथा yathā, so ; अचिरेण achireṇa, without much delay, speedily ; भूमित्वं bhūmitvam, earth ; मृद्वत्संस्थम् mṛidvatsamstham, having assumed the appearance of a clod ; अयस्पर्ण्डं ayaspaṇḍam, the ball of irons ; यथा yathā, as ; अग्नयस्करादयः agnyaskarādayaḥ, the action of fire, smiths and the like ; न na, no longer ; अभिभवन्ति abhibhavanti, become subject to ; प्रणश्यति prapaśyati, disappears, vanishes ; चित्तं chittam, thought, reflected intelligence ; तथा tathā, so ; आश्रयेण āśrayeṇa, with the support or substratum (the intellect) ; सह saha, with ; एवम् evam, thus ; इति iti, thus ; एव evam, thus ; हि hi, because ; आह āha, saith (the śruti), is said ; हृदयाकाशमयं hṛidyākāśamayam, consisting of the ether within the heart ; कोशम् kośam, the store-house (of all existence) ; आनन्दं ānandam, the joy-giver, the blissful ; परमालयं paramālayam, the ultimate end, the highest retreat ; स्व svam, own ; योगः, योगः goal ; ततः tataḥ, certainly ; अस्माकं asmākaṁ, our ; तेजः tejah, splendour, brightness ; च cha, and ; एव eva, thus ; अग्निसूर्ययोः agnisūryayoḥ, of the fire and the sun.

TRANSLATION XXVII.

Elsewhere it is also said ; it is the splendour of the immortal incorporeal supreme Brahma namely heat. It is its ghee ; now being manifest, it is placed in the ether : by concentration it becomes manifest in the ether of the heart. It shines like light, and he therefore becomes identical with it. Just as an iron ball buried in the earth becomes clay very soon, or just as the iron

ball which has becomes a clod of clay is of no use for the fire and the smith, so is the *chitta* destroyed along with its support. It is said, the treasure made of the ether of the heart is happiness and a great shrine ; it is our own form ; from it is our own splendour and that of the fire and the sun.

Commentary.

This Anuvāka lays stress on concentration which is a means of realising Brahma. When He is realised, the *chitta*, i. e. the individuality of being a corporate soul, is destroyed and a devotee attains Brahma.

XXVIII.

अथान्यत्राप्युक्तं भूतेन्द्रियार्थानतिक्रम्य ततः प्रव्रज्या
ज्यं धृतिदण्डं धनुर्गृहीत्वाऽनभिमानमयेन चैवेषुणा तं ब्रह्म
द्वारपारं निहत्याऽऽद्यं संमोहमौली तृष्णोर्प्याकुण्डली तन्द्रीरा
घवेऽयमभिमानाध्यक्षः क्रोधज्यं प्रलोभदण्डं धनुर्गृहीत्वच्छा
मयेन चैवेषुणेमानि खलु भूतानि हन्ति तं हत्वांकारप्लवेना
न्तर्हृदयाकाशस्य पारं तीर्त्वाऽऽविर्भूतेऽन्तराकाशे शनकैः,
अवटैवावटकृद्वातुकामः संविशत्येवं ब्रह्मशालां विशेषतश्चतु
र्जालं ब्रह्मकोशं प्रणुदेद्गुर्वागमेनेत्यतः शुद्धः पूतः शून्यः शा
न्तोऽप्राणी निरात्माऽनन्तोऽक्षय्यः स्थिरः शाश्वतोऽजः स्व
तन्त्रः स्वे महिम्नि तिष्ठत्यतः स्वे महिम्नि तिष्ठमानं दृष्ट्वा
ऽऽवृत्तचक्रमिव संसारचक्रमालोकयतीत्येवं ह्याह । षड्भिर्मा
सैस्तु युक्तस्य नित्यमुक्तस्य देहिनः । अनन्तः परमो गुह्यः
सम्यग्योगः प्रवर्तते । रजस्तमोभ्यां विद्वस्य सुसमिद्धस्य देहि
नः । पुत्रदारकुटुम्बेषु सक्तस्य न कदाचन ॥ २८ ॥

अथ atha, now ; अन्यत्र anyatra, elsewhere ; अपि api, also ; उक्तं uktam, has been said ; भूतेन्द्रियार्थान् bhūtendriyārthān, the elements, the senses and

their objects ; the body, the organs of sense, and the objects of sense
 (as no longer belonging to us). अतिक्रम्य atikramya, having passed beyond ;
 having left behind ; ततः tataḥ, verily ; प्रव्रज्याज्यं pravrajyājyāṃ, whose
 string is a mendicant life or asceticism ; धृतिदण्डं dhṛitidaṇḍam, whose
 stick is fortitude ; धनुः dhanuḥ, bow ; गृहीत्वा gṛhītvā, having seized ;
 अभिमानमयेन anabhimānamayena, which consists in freedom from egotism ;
 with unselfishness ; च cha, and ; एव eva, verily ; इषुणा iṣuṇā, with the
 arrow ; तं tam, that ; ब्रह्मद्वारपारं brahmadvārapāram, the warder or guardi-
 an of the door of Brahman ; निहत्य nihatya, having struck down ; आद्यं
 ādyam, first ; सम्मोहमौली sammohamaulī, having infatuation as the crest ;
 diadem of passion ; तृष्णैर्याकुण्डली trīṣṇaīryākunḍalī, having desire and
 jealousy as ear-rings ; the ear-rings of greed and envy ; तन्द्रीराघवेऽभिम-
 नाध्यक्षः tandrīrāghaveṣyabhimānādhyakṣaḥ, having sloth, sleep and sin
 as the staff ; क्रोधज्यं krodhajyāṃ, with anger as the string ; प्रलोभदण्डं pra-
 labhadāṇḍam, with lust as the stick ; धनुः dhanuḥ, bow ; गृहीत्वा
 gṛhītvā, having seized ; इच्छामयेन icchāmayena, by that which consists
 of will or wishes ; च cha, and ; एव eva, and ; इषुणा iṣuṇā, by the arrow ;
 इमानि imāni, all these ; भूतानि bhūtāni, beings ; हन्ति hanti, destroys ; खलु
 khalu, certainly ; तं tam, this (warder), that (guardian) ; हत्वा hatvā, hav-
 ing killed, having slain ; ओङ्कारप्लवेन oṅkāraplavena, by the raft of the word
 Om ; by means of the boat Om ; अन्तर्हृदयाकाशस्य antarhṛdayākāśasya, of
 the ether within the heart ; पारं pāram, the other side, तीर्त्वा tīrtvā, having
 crossed ; आविर्भूते āvirbhūte, being revealed or manifested (as Brahman) ;
 अन्तराकाशे antarākāśe, within the ether ; शनकैः śanakaiḥ, slowly ; अवटे avaṭe,
 within a pit, in a mine ; एव eva, verily ; अट्टकृत् avaṭakṛit, a digger, a
 miner ; धातुकामः dhātukāmaḥ, seeking minerals or (buried) metals ; संविशति
 samviśati, enters ; एवं evam, thus ; ब्रह्मशालां brahmaśālām, the hall of
 Brahman ; विशेत् viśet, let (him) enter ; ततः tataḥ, then, after that ; चतुर्जालं
 chaturjālam, with the four wrappings, which consists of four nets (food,
 breath, mind and knowledge) ; ब्रह्मकोशं brahmakośam, the shrine of Brah-
 man, the veil of Brahman ; प्रणुदेत् praṇudet, break through, pierce
 through ; गुर्वगमेन gurvāgamenā, by means of the doctrine of the teacher ;
 इति iti, thus ; अतः ataḥ, thenceforth ; शुद्धः śuddhaḥ, pure ; पूतः pūtaḥ,
 clean ; शून्यः śunyaḥ, undeveloped ; शान्तः śāntaḥ, tranquil, calm ; अप्राणः
 aprāṇaḥ, escaped from prāṇa, breathless ; निरात्मा nirātmā, escaped from
 ātmā, bodiless अनन्तः anantaḥ, infinite, endless ; अक्षय्यः akṣayyaḥ, inde-
 structible, imperishable ; स्थिरः sthiraḥ, immoveable, firm ; शाश्वतः śāśvataḥ,
 eternal, everlasting ; अजः ajaḥ, unborn ; स्वतन्त्रः svatantraḥ, independent ;
 स्वे sve, on on's own ; महिम्नि mahimni, on greatness ; तिष्ठति tiṣṭhati, abides,
 stands ; अतः ataḥ, then ; महिम्नि mahimni, in greatness ; तिष्ठमानं tiṣṭamānam

standing, abiding ; दृष्ट्वा dr̥ṣṭvā, having seen (the soul or self) ; आवृत्ताचक्रम् āvṛttachakram, the revolving wheel of a chariot ; इव iva, as ; सञ्चारचक्रम् sañchārachakram, the wheel of the mundane existence or of the world ; आलोकयति ālokeyati, looks on ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āh, saith (the śruti), is said ; षड्भिः ṣaḍbhiḥ, for six ; मासैः māsaiḥ, for months ; तु tu, and ; युक्तस्य yuktasya, of one intent on concentration ; नित्यमुक्तस्य nityamuktasya, of one released from sensuous ties, of one thoroughly free (from the outer world), देहिनः dehināḥ, of the embodied spirit, of a man ; अनन्तः anantaḥ, endless ; परमः paramaḥ, high ; गुह्यः guhyaḥ, secret, hidden ; सम्यग्योगः samyagyogaḥ, this perfect yoga (union) ; प्रवर्तते pravartate, is accomplished ; राजस्तमोभ्यां rajestamobhyām, by passion and darkness ; विद्धस्य viddhasya, of one who is harassed or pierced ; सुसमिद्धस्य susamiddhasya, of one fired (by instruction), of one well enlightened (by instruction) देहिनः dehināḥ, of the embodied spirit, of a man ; पुत्रदारकुटुम्बेषु putradārakutumbheṣu, to child, wife or family ; सक्तस्य saktasya, of one who is attached to ; न na, not ; कदाचन kadāchana, never.

TRANSLATION XXVIII.

Elsewhere it is also said ; having overstepped the body, the organs and their objects, then having taken the bow of which the chord is of asceticism, the stick is of fortitude with an arrow made of non-egotism, and having shot at the first gate keeper of Brahma, with ignorance as diadem, greediness and envy as earrings, sloth, sleep and sin as staff, and egotism as guide, and having taken a bow the chord of which is anger and stick is covetousness, he strikes at all these created beings with the arrows made of desires. Having shot him with the boat of 'Om', and crossed the shore of the ether of heart on the manifestation of the ether, he gradually, like a miner desirous of minerals, enters the mine. Let him enter the hall of Brahma ; then let him disperse the four-fold sheath of Brahma with the teaching of his preceptor. Hence he sits pure, purified, void, calm, non-breath, self-less, endless, indestructible, permanent, eternal, unborn, free in his own glory. Having seen himself seated in his own glory, he looks at the wheel of the universe like the revolving wheel. To an embodied soul which is always free, if engaged for six months in the practice, the everlasting, great, mysterious and perfect yoga becomes

an accomplished fact, but never to an embodied soul afflicted with rajas, and tamas, though enlightened, and attached to the son, wife and family.

Commentary.

The same yoga practice which has been described in the preceding Anuvākas is repeated. One should renounce the world and sensual pleasures, meditate on Om and destroy all the sheaths, viz Annamayakoṣa, Pranamayakoṣa, Manomaya koṣa and Vijñānamaya koṣa, i. e. he should consider his 'Self' apart from them. If the practice continues for six months, the success in the yoga practice follows as a matter of course ; but if a man is addicted to the worldly pleasures and too much attached to his family, failure is inevitable.

XXIX.

एवमुक्त्वाऽन्तर्हृदयः शाकायन्यस्तरुमै नमस्कृत्वाऽनया
ब्रह्मविद्याया राजन्ब्रह्मणः पन्थानमारूढाः पुत्राः प्रजापतेरि
तिसंतोषं द्वंद्वतितिक्षां शान्तत्वं योगाभ्यासादवाप्नोतीत्येत
द्गुह्यतमं नापुत्राय नाशिष्याय नाशान्ताय कीर्तयेदित्यनन्य
भक्ताय सर्वगुणसंपन्नाय दद्यात् ॥ २९ ॥

एवम् evam, thus ; उक्त्वा uktvā, after having spoken ; अन्तर्हृदयः antarhṛi-
dayaḥ, with the heart fixed on the inner self ; absorbed in thought ;
शाकायन्यः śākāyanyaḥ, the son of śākāyana : तस्मै tasmai, to him ; before
him ; नमस्कृत्वा namaskṛitvā, having made obeisance ; having bowed ;
अनया anayā, by means of this ; ब्रह्मविद्या brahmavidyayā, by means of
brahma knowledge ; राजन् rājan, O king ; ब्रह्मणः brahmaṇaḥ, of Brahman ;
पन्थानम् panthānam, the path, the road ; अरूढाः ārūḍhā, mounted, have gone ;
पुत्राः putrāḥ, the sons (the Vālakhilyas) ; प्रजापतेः prajāpateḥ, of Prajāpati ;
इति iti, thus ; सन्तोषं santōṣam, contentment ; द्वंद्वतितिक्षां dvandvatitikṣām,
the endurance of contraries, the endurance of good and evil ; शान्तत्वं
śāntatvam, tranquillity, dispassionateness ; योगाभ्यासात् yogābhyāsāt,
through the practice of yoga ; अवाप्नोति avāpnoti, attains to, obtains ;
इति iti, thus ; एतत् etat, this ; गुह्यतमं guhyatamam, the most secret or deepest
mystery ; न na, not ; अपुत्राय aputrāya, to one who is not son ; न na, not ;

अशिष्याय aṣiyāya, to one who is not a pupil ; नाना, not ; अशान्ताय aśāntāya, to one who is not of a serene mind, to one who is dispassionate ; कीर्तयेत् kīrtayet, let (him) preach or reveal ; इति iti, thus ; अनन्यभक्ताय ananyabhaktāya, to him who is entirely devoted to the teacher ; सर्वगुणसम्पन्नाय sarvagūṇasampannāya, to him who is endowed with all necessary qualities, to him who is possessed of all virtues ; दद्याद् dadyāt, let (him) give, may communicate.

TRANSLATION XXIX.

Having spoken thus, the thoughtful Śākāyanya after saluting him, said, by means of this Brahma Vidyā (spiritual knowledge) O! king, the sons of Prajāpati ascended the path of Brahma. One obtains contentment, endurance to suffer the extremes (pain and pleasure) and calmness by the practice of yoga. It is a mystery which should not be communicated to a person who is not a son or disciple or is of violent temper, but to a devoted and accomplished (person).

Commentary.

Śākayanya who initiated the king Brihadratha into the mysterious teaching of the spiritual knowledge, addresses him that the sons of Prajapati obtained heaven by the practice of yoga. This knowledge of Brahma should not be communicated to one who is not worthy of it.

XXX.

ओ३म् शुचौ देशे शुचिः सत्त्वस्थः सदधीयानः सद्वादी
सद्गुचायी सदाजी स्यादित्यतः सद्ब्रह्मणि सत्यभिलाषिणि
निर्बृत्तोऽन्यस्तत्फलच्छिन्नपाशो निराशः परेष्व्वात्मवद्विगत-
भयो निष्कामोऽक्षय्यमपरिमितं सुखमाक्रम्य तिष्ठति । परमं
वै शेवधेरिव परस्योद्धरणं यन्निष्कामत्वम् । स हि सर्वकाम-
मयः पुरुषोऽध्यवसायसंकल्पाभिमानलिङ्गो बद्धोऽतस्तद्विपरी-
तो मुक्तः । अत्रैक आहुर्गुणः प्रकृतिभेदवशादध्यवसायात्म-

बन्धमुपागतोऽध्यवसायस्य दीषक्षयाद्विमोक्षः । मनसा ह्येव
 पश्यति मनसा शृणोति कामः संकल्पो विचिकित्सा श्रद्धाऽ
 श्रद्धा धृतिरधृतिर्हीर्षोर्भीरुस्त्येतत्सर्वं मन एव । गुणौघैरुह्य
 मानः कलुषीकृतश्चास्थिरश्चञ्चलो लुप्यमानः सरूपो व्यगूश्चा
 भिभानित्वं प्रयात इत्यहं सो ममेदमित्येवं मन्यमानो नि
 बध्नात्यात्मनाऽऽत्मानं जालेनेव खचरोऽतः पुरुषोऽध्यवसाय
 संकल्पाभिमानलिङ्गो बद्धोऽतस्तद्विपरीतो मुक्तः । तस्मान्निर
 ध्यवसायो निःसंकल्पो निरभिमानस्तिष्ठेदेतन्मोक्षलक्षणमेषा
 ऽत्र ब्रह्मपदव्येषोऽत्र द्वारविवरोऽनेनास्य तमसः पारं गमिष्य
 ति । अत्र हि सर्वकामाः समाहिता इत्यत्रोदाहरन्ति । यदा
 पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टते ता
 माहुः परमां गतिम् ॥ एतदुक्त्वाऽन्तर्हृदयः शाक्रायन्यस्तस्मै
 नमस्कृत्वा यथावदुपचारो कृतकृत्यो मरुदुत्तरायणं गतो न
 ह्यत्रोद्वर्त्मना गतिरेषोऽत्र ब्रह्मपथः द्वारं भित्त्वोर्ध्वेन विनिर्ग
 ता इत्यत्रोदाहरन्ति । अनन्ता रश्मयस्तस्य दीपवद्गः स्थि
 तो हृदि । सितासिताः कद्रुनीलाः कपिला मृदुलोहिताः ॥
 ऊर्ध्वमेकः स्थितस्तेषां यो भित्त्वा सूर्यमण्डलम् । ब्रह्मलोक
 मतिक्रम्य तेन यान्ति परां गतिम् ॥ यदस्यान्यद्रश्मिशतमू
 र्ध्वमेव व्यवस्थितम् । तेन देवनिकायानां स्वधामानि प्रपद्य
 ते ॥ ये नैकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः । इह कर्मोप
 भोगाय तैः संसरति सो वशः ॥ तस्मात्सर्गस्वर्गापवर्गहेतुर्भ
 गवानसावादित्य इति ॥ ३० ॥

pure himself ; सत्त्वस्थः sattvasthaḥ, abiding in the quality of goodness, being firm in goodness ; सद्धीयान्नः saddhīyānaḥ, studying truth or Brahman ; सद्वादी sadvādī, speaking of Brahman ; speaking truth ; सद्ध्यायी saddhyāyī, meditating on Brahman, thinking truth ; सद्याजी sadyājī, worshipping Brahman, offering sacrifice to the truth ; स्यान् syāt, let (him) continue, (he) should continue ; इति iti, thus ; अतः ataḥ, verily ; सद्ब्रह्मणि sadbrahmaṇi, in the perfect Brahman ; सत्यभिलाषिणि satyabhilaṣiṇi, in one who yearns after the perfect (man) ; निवृत्तः nivṛttaḥ, becomes absorbed ; अन्यः anyaḥ, another (from his own incorporated individuality) ; तत्फलच्छिन्नपाशः tatphalacchhinna-pāśaḥ, with all his bonds cut asunder on the manifestation of Brahman ; one whose fetters are cut asunder by obtaining the reward of Brahman ; निराशः nirāśaḥ, void of all hopes, one who knows no hope ; परेषु pareṣu, from others ; आत्मवत् ātmavat, as from himself ; विगतभयः vigatabhayaḥ, void of all fears ; निष्काम niṣkāmaḥ, void of all desires, one who has no desires ; अक्षयम् akṣayam, imperishable ; अपरिमितं aparimitam, unbounded, infinite ; सुखम् sukham, happiness ; आक्रम्य ākrāmya, having attained ; तिष्ठति tiṣṭhati, stands (blessed in the true man) ; परमं paramam, highest ; वै vai, or ; शेवधेः śevadheḥ, of the treasure ; इव iva, as it were ; परस्य parasya, of the best or supreme ; उद्धरणं uddharaṇam, outcome, pride ; यत् yat, that ; निष्कामत्वं niṣkāmatvam, the entire absence of desire, freedom from desires ; सः saḥ, that ; हि hi, because ; सर्वकाममयः sarvakāma-mayaḥ, full of all desires, made up of desires by nature ; पुरुषः puruṣaḥ, a man ; अध्यवसायसङ्कलान्मिमानलिङ्गः adhyavasāyasāṅkalpābhimānaliṅgaḥ, characterised by (the transitory conditions of) certitude, volition, and self-consciousness ; being possessed of will, imagination and belief ; बद्धः baddhaḥ, (and therefore) in bonds, a slave ; अतः ataḥ, hence ; तद्विपरीतः tadviparītaḥ, he who is the opposite of all this ; मुक्तः muktaḥ, free, emancipated ; अत्र atra, here ; एक eka, some ; आहुः āhuḥ, say ; गुणः guṇaḥ, guṇa (i. e. the so-called Mahat, the principle of intellect which, according to the Sāṅkhya, is the result of the guṇas or qualities) ; प्रकृतिभेदवशात् prakṛtibhedavaśāt, through the differences of nature (acquired in the former states of existence), by the force of a special nature of its own ; अध्यवसायात्मबन्धम् adhyavasāyātma-bandham, bondage to the will, bond of certitude ; उपागतः upāgataḥ, goes, becomes ; अध्यवसायस्य adhyavasāyasya, of the will ; of that attaching to this certitude ; दोषक्षयात् doṣakṣayāt, from the destruction of the fault ; हि hi, because ; मोक्षः mokṣaḥ, emancipation, deliverance ; मनसा manasā, by the mind (as an instrument) ; हि hi, because ; एव eva, alone ; पश्यति paśyati, sees ; मनसा manasā, by the mind ; शृणोति śṛṇoti, hears ; कामः kāmāḥ,

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 र्ध्वमेव व्यवस्थितम् । तेन देवनिकायानां स्वधामानि प्रपद्य
 ते ॥ ये नैकरूपाश्चाधस्ताद्भस्मयोऽस्य मृदुप्रभाः । इह कर्मोप
 भोगाय तैः संसरति सो वशः ॥ तस्मात्सर्गस्वर्गापवर्गहेतुर्भ
 गवानसावादित्य इति ॥ ३० ॥

pure himself ; सत्त्वस्थः sattvasthaḥ, abiding in the quality of goodness, being firm in goodness ; सद्धीयानः saddhīyānaḥ, studying truth or Brahman ; सद्वादी sadvādī, speaking of Brahman ; speaking truth ; सद्ध्यायी saddhyāyī, meditating on Brahman, thinking truth ; सद्याजी sadyājī, worshipping Brahman, offering sacrifice to the truth ; स्यात् syāt, let (him) continue, (he) should continue ; इति iti, thus ; अतः ataḥ, verily ; सद्ब्रह्मणि sadbrahmaṇi, in the perfect Brahman ; सत्यभिलाषिणि satyabhilaṣiṇi, in one who yearns after the perfect (man) ; निवृत्तः nivṛttaḥ, becomes absorbed ; अन्यः anyaḥ, another (from his own incorporated individuality) ; तत्फलच्छिन्नपाशः tatphalacchhinna-pāśaḥ, with all his bonds cut asunder on the manifestation of Brahman ; one whose fetters are cut asunder by obtaining the reward of Brahman ; निराशः nirāśaḥ, void of all hopes, one who knows no hope ; परेषु pareṣu, from others ; आत्मवत् ātmavat, as from himself ; विगतभयः vigatabhayaḥ, void of all fears ; निष्काम niṣkāmaḥ, void of all desires, one who has no desires ; अक्षयम् akṣayam, imperishable ; अपरिमितं aparimitam, unbounded, infinite ; सुखम् sukham, happiness ; आक्रम्य ākrāmya, having attained ; तिष्ठति tiṣṭhati, stands (blessed in the true man) ; परमं paramam, highest ; वै vai, or ; शेवधेः śevadheḥ, of the treasure ; इव iva, as it were ; परस्य parasya, of the best or supreme ; उद्धरणं uddharaṇam, outcome, pride ; यत् yat, that ; निष्कामत्वं niṣkāmatvam, the entire absence of desire, freedom from desires ; सः saḥ, that ; हि hi, because ; सर्वकाममयः sarvakāma-mayaḥ, full of all desires, made up of desires by nature ; पुरुषः puruṣaḥ, a man ; अध्यवसायसङ्कलान्निमानलिङ्गः adhyavasāyasāṅkalpābhimānalingaḥ, characterised by (the transitory conditions of) certitude, volition, and self-consciousness ; being possessed of will, imagination and belief ; बद्धः baddhaḥ, (and therefore) in bonds, a slave ; अतः ataḥ, hence ; तद्विपरीतः tadviparītaḥ, he who is the opposite of all this ; मुक्तः muktaḥ, free, emancipated ; अत्र atra, here ; एक eka, some ; आहुः āhuḥ, say ; गुणः guṇaḥ, guṇa (i. e. the so-called Mahat, the principle of intellect which, according to the Sāṅkhya, is the result of the guṇas or qualities) ; प्रकृतिभेदवशात् prakṛtibhedavaśāt, through the differences of nature (acquired in the former states of existence), by the force of a special nature of its own ; अध्यवसायात्मबन्धम् adhyavasāyātma-bandham, bondage to the will, bond of certitude ; उपागतः upāgataḥ, goes, becomes ; अध्यवसायस्य adhyavasāyasya, of the will ; of that attaching to this certitude ; दोषक्षयात् doṣakṣayāt, from the destruction of the fault ; हि hi, because ; मोक्षः mokṣaḥ, emancipation, deliverance ; मनसा manasā, by the mind (as an instrument) ; हि hi, because ; एव eva, alone ; पश्यति paśyati, sees ; मनसा manasā, by the mind ; श्रणोति śṛṇoti, hears ; कामः kāmāḥ,

desire ; सङ्कल्पः saṅkalpaḥ, volition, imagination ; विचिकित्सा vichikitsā, doubt ; अद्वा śraddhā, belief ; अश्रद्धा aśraddha, disbelief, unbelief ; धृतिः dhṛitiḥ, certainty, firmness ; अधृतिः adhṛitiḥ, uncertainty, want of firmness ; ह्रीः hrīḥ, shame ; धीः dhīḥ, understanding, thought ; भीः bhīḥ, fear ; इति iti, thus ; एतत् etat, these ; सर्वं sarvaṁ, all ; मनः manaḥ, mind ; एव eva, only ; गुणोच्चैः guṇoghaiḥ, by the stream of qualities, by the waves of the qualities ; उद्यमानः udyamānaḥ, borne along, carried along ; कलुषीकृतः kaluṣīkṛtaḥ, soiled, darkened in his imaginations ; च cha, and ; अस्थिरः asthirāḥ, unstable ; चञ्चलः chañchalaḥ, fickle ; लुप्यमानः lupyamānaḥ, beatitude (of all true knowledge), crippled ; सस्पृहः sasprīhaḥ, full of desires ; व्यग्रः vyagraḥ, forlorn, vacillating ; च cha, and ; अभिमानित्वं abhimānitvam, subject to self-consciousness, belief ; प्रयातः prayātaḥ, enters, becomes ; इति iti, thus ; अहं ahaṁ, I ; सः saḥ, he ; मम mama, mine ; इदम् idam, this ; इति iti, thus ; एवं evam, thus, such ; मन्यमानः manyamānaḥ, thinking, believing ; निबध्नाति nibadhnāti, binds ; आत्मना ātmanā, by itself, by his self ; आत्मानं ātmānam, itself, one's self ; जालेन jālena, with a snare or a net ; इव iva, as ; खचरः khacharaḥ, a bird ; अतः ataḥ, hence ; पुरुषः puruṣaḥ, soul, man ; अध्यवसायसङ्कल्पाभिमानलिङ्गः adhyavasāyasāṅkalpābhimānalingaḥ, apparently characterised by certitude, volition and consciousness, being possessed of imagination and belief ; बद्धः baddhaḥ, is bound, a slave ; अतः ataḥ, hence ; तद्विपरीतः tadviparītaḥ, he who is the opposite to this ; मुक्तः muktaḥ, free, emancipated ; तस्मात् tasmāt, therefore, for this reason ; निरध्यवसायः niradhyavasāyaḥ, free from will, void of certitude ; निःसङ्कल्पः nīhsāṅkalpaḥ, void of volition, free from imagination ; निरभिमानः nirabhimānaḥ, void of self-consciousness, free from belief ; तिष्ठेत् tiṣṭhet, let (a man) stand or abide ; एतत् etat, this ; मोक्षलक्षणं mokṣalakṣaṇam, the sign of liberty, the definition of emancipation ; एष eṣā, this ; अत्र atra, of all paths ; ब्रह्मपदवी brahmapadavi, the path that leads to Brahman ; एष eṣaḥ, this ; अत्र atra, this ; द्वारविवरः dvāravivaraḥ, the opening of the door ; अनेन anena, through it, by this ; अस्या asya, of this ; तमसः tamaśaḥ, of darkness ; पारं páraṁ, other side, other shore ; गमिष्यति gamiṣyati, will go, shall pass ; इति iti, thus ; अत्र atra, herein, there ; हि hi, because ; सर्वं sarve, all ; कामाः kāmāḥ, desires ; समाहिताः samāhitāḥ, are fulfilled, are contained ; इति iti, thus ; अत्र atra, ; here उदाहरन्ति ulāharanti, declare (it), quote (a verse) : यदा yadā, when ; पञ्च pañcha, five ; अवतिष्ठन्ते avatiṣṭhante, remain, stand still ; ज्ञानानि jñānāni, organs of knowledge, instruments of knowledge ; मनसा manasā, with the mind ; सह saha, with ; बुद्धिः buddhiḥ, intellect ; च cha, and ; न na, no ; विचेष्टते vicheṣṭate, makes effort, moves ; ताम् tām, that (state) ; आहुः āhuḥ, is called, (they) call ; परमां paramām, highest ;

गतिं *gatiṃ*, aim; एतत् *etat*, this state, thus; उक्त्वा *uktvā*, having spoken; अन्तर्हृदयः *antarhṛdayaḥ*, with his heart fixed on his inner self, absorbed in thought; शाकायन्यः *śākāyanyaḥ*, the son of Śākāyana; तस्मै *tasmai*, to him; नमस्कृत्वा *namaskṛtvā*, having bowed, having made (his) obeisance; यथावत् *yathāvat*, duly; उपचारी *upachārī*, having worshipped, having offered (his homage); कृतकृत्यः *kṛtakṛityaḥ*, with his aim attained, full of contentment; मरुत् *marut*, the king named after the word, (i. e. the king Bṛihad-ratha); उत्तरायणः *uttarāyaṇam*, to the northern path; गतः *gataḥ*, went; न ना, no; हि *hi*, because; अत्र *atra*, here; उद्वर्तना *udvartmanā*, by any by-way, by any side-road; गतिः *gatiḥ*, way, going; एषः *eṣaḥ*, thus; अत्र *atra*, this; ब्रह्मापथः *brahmāpathaḥ*, the path to Brahman; सौरं *sauram*, solar, belonging to the sun; द्वारं *dvāram*, door; भित्त्वा *bhitvā*, having burst open; ऊर्ध्वेन *ūrdhvena*, on high, by the upward path; विनिर्गतः *vinirgataḥ*, went away; इति *iti*, thus; अत्र *atra*, here, on this point; उदाहरन्ति *udāharanti*, quote, (the sages) declare; अनन्तः *anantāḥ*, endless; रश्मयः *raśmayāḥ*, rays (arteries); तस्य *tasya*, of that (soul); दीपवत् *dīpavat*, like a lamp; यः *yaḥ*, which; स्थितः *sthitaḥ*, abides; हृदि *hṛdi*, in the heart; सितसिताः *sitāsitaḥ*, white and black; कदुनीलाः *kadrūṇilāḥ*, brown and blue; कपिलाः *kapilāḥ*, tawny; मृदुलोहिताः *mṛdulohitaḥ*, reddish; ऊर्ध्वम् *ūrdhvam*, upwards; एकः *ekah*, one (the *suṣumnā*); स्थितः *sthitaḥ*, stays; rises; तेषां *teṣāṃ*, of these; यः *yaḥ*, which; भित्त्वा *bhitvā*, piercing; सूर्यमण्डलः *sūryamaṇḍalam*, the orb of the sun; ब्रह्मलोकम् *brahmalokam*, the world of Brahman; अतिक्रम्य *atikramya*, having passed beyond, having stepped beyond; तेन *tena*, by this; यान्ति *yānti*, attains; परां *parāṃ*, supreme, highest; गतिं *gatiṃ*, path, abode; यत् *yat*, that; अस्य *asya*, of this (heart); अन्यत् *anyat*, other; रश्मिशतम् *raśmeśatam*, the hundred rays; ऊर्ध्वम् *ūrdhvam*, upward; एव *eva*, verily; व्यवस्थितं *vyavasthitam*, rises; तेन *tena*, by them; देवनिर्कायानां *devanikāśānām*, of the different classes of the gods; of the different bodies of gods; स्वधामानि *svadhāmāni*, the special mansions; प्रपद्यते *prapadyate*, reaches; ये *ye*, those; अनेकरूपाः *anekarūpāḥ*, which are manyfold; नैकरूपाः *naikarūpāḥ*, manifest; च *cha*, and; अधस्तात् *adhasāt*, downward-pointing; which lead downwards; रश्मयः *raśmayāḥ*, rays; अस्य *asya*, of it; मृदुप्रभाः *mṛduprabhāḥ*, which are of faint lustre or of dim colour; इह *iha*, here; कर्मोपभोगाय *karmopabhogāya*, to enjoy the fruits of his actions; to receive the fruit of his works; तै *tai*, by them; संसरति *samsarati*, travels on and on; passes on; सः *saḥ*, he; अवशः *avaśaḥ*, helpless; तस्मात् *tasmāt*, therefore; सर्गस्वर्गापवर्गहेतुः *sargasvargāpavargahetuḥ*, the cause of creation of heaven and of emancipation; the cause of new births (to those who do not worship him), of heaven (to

those who worship him as a god), of liberty (to those who worship him as Brahman); भगवान् bhagavān, holy, adorable; असी asan, yonder; आदित्यः ādityah, the sun; इति iti, thus.

TRANSLATION XXX.

Om ! Let him remain in a pure place, being himself pure and tranquil, studying truth, speaking truth, meditating truth, sacrificing truth. Hence having rested in the true Brahma, the object of true longing, having become other than the embodied soul, being free from the fetters of the fruit, hopeless, not afraid of others considering them as his own self, devoid of desires, and after obtaining undecaying and unlimited happiness, he lives. Freedom from desire is the best realisation of the highest, like the discovery of a treasure; because when a puruṣa characterised by determination, doubt and egotism is full of all desires, he is fettered; in the contrary state therefore, he is liberated. One school says, the intellect (guṇa) by reason of the difference of nature, gets fettered to volition (determination) and the liberation consists in the removal of the evil of volition. By mind, one sees; by mind he hears; desire, doubt, suspicion, faith, unbelief, fortitude, non-forbearance, shame, intellect, fear, all these constitute mind. Being carried by the current of the guṇas, made impure, impermanent, fickle, perplexed, full of desires, distracted, he becomes conceited, and thinking 'I am he' 'it is mine' he fetters himself by his self like a bird in a net; a person who is characterised by determination, doubt and egotism, therefore, becomes fettered; and the opposite of it is liberated. Let one, therefore, remain without determination, without doubt, without egotism; it is the sign of liberation, here is the way to Brahma, here is the opening of the door: by this one goes beyond the shore of this darkness. Here all the desires are accomplished. Here it is said; when the intellectual organs with the mind stand still and the intellect does not move, it is then said to be the highest achievement. Śakāyanya having said this, paused. Marut having saluted him according to the rules and having accomplished his object went to the northern path; there is no road other than this; it is the

divine road. He penetrating the sun's door went upwards. So it is said, there are infinite rays of one who is seated in the heart like a lamp-light ; they are white, black, darkish, tawny and slightly reddish. Out of them one goes upwards after piercing through the orb of the sun ; by it one reaches the ultimate destination after crossing the region of Brahma. There are hundreds of other rays which go upwards by means of which, a devotee is carried to the region of his god out of the collection of the divinity. There are other various rays of the dim light going downward ; by them one goes down involuntarily to reap the fruit of his actions. This blessed sun is therefore, the cause of the creation, heaven, and liberation.

Commentary.

The present *Anuvāka* lays stress upon contemplation in a solitary place. When the mind becomes steady and concentrated by regular practice, the object is achieved and the ultimate goal is reached. Marut (*Brihad-ratha*) having benefited from the instruction of Śākāyanya, bowed before him and reached the region by the northern path. The *Anuvāka* concludes by describing the heart from which the aorta and other arteries go upward ; if one passes his vital air through them at the time of death, he goes to heaven or the region of Brahma : the descending aorta with its innumerable branches and capillaries, carries one downward in the world to transmigrate from body to body. The word 'ray' is used for the artery, the red and black colours indicate the colours of the blood in the artery and veins respectively.

-XXXI.

किमात्मकानि वा एतानीन्द्रियाणि पूचरन्त्यद्गन्ता
चैतेषामिह को नियन्ता वेत्याह प्रत्याहाऽऽत्मात्मकानीत्यात्मा
ह्येषामुद्गन्ता नियन्ता वाऽप्सरसो भानवीयाश्च मरीचयो
नामाथ पञ्चमी रश्मिभिर्विषयानन्ति ।

कतम आत्मेति । योऽयं शुद्धः पूतः शून्यः शान्तादि

लक्षणोक्तः स्वकैर्लिङ्गैरुपगृह्यः । तस्यैतल्लिङ्गस्याग्नेर्यदौष्ण्यमा
विष्टं चापां यः शिवतमो रस इत्येकेऽथ वाक्श्रोत्रं चक्षुर्मनः
प्राण इत्येकेऽथ बुद्धिर्धृतिः स्मृतिः प्रज्ञानमित्येके । अथ ते
एतस्यैव यथैवेह बीजस्याङ्कुरा वाऽथ धूमार्चिर्विष्फुलिङ्गा
इवाग्नेश्चेत्यत्रोदाहरन्ति । वह्नेश्च यद्वत्खलु विष्फुलिङ्गाः
सूर्यान्मयूखाश्च तथैव तस्य । प्राणादयो वै पुनरेव तस्माद्
भ्युच्चरन्तीह यथाक्रमेण ॥ ३१ ॥

किमात्मकानि kimātmakāni, of what nature, identical with what ; वै vai, verily ; एतानि itāni, these ; इन्द्रियाणि indriyāni, the organs of sense ; प्रचरन्ति pracharanti, go forth (towards their objects) ; उद्गन्ता udgantā, one who sends out ; च cha, and ; एतेषाम् eṭeṣām, of these (senses) ; इह iha, here ; कः kaḥ, who ; नियन्ता niyantā, one who restrains or holds back ; वा vā, or ; इति iti, thus ; आह āha, (some one) asks ; प्रत्याह pratyāha, (and their) answers ; आत्मात्मकानि ātmātmakāni, they are identical with the soul ; their nature is the self ; इति iti, thus ; आत्मा ātmā, the soul, the self ; हि hi, because ; एषाम् eṣām, of them ; उद्गन्ता udgantā, one who sends forth ; नियन्ता niyantā, one who restrains or holds back ; वा vā, also ; अप्सरसः apsarasāḥ, apsarās (enticing objects of sense) ; भानवीयाः bhānavīyāḥ, solar, pertaining to the sun ; च cha, and ; मरीचयः marīchayaḥ, rays (and other deities presiding over the senses) ; नाम nāma, name ; अथ atha, now ; पञ्चभिः pañchabhiḥ, by five ; रश्मिभिः raśmibhiḥ, by rays (the organs of sense) ; विषयां विषयān, objects ; अत्ति atti, devours ; कतमः katamaḥ, which of these ? who ? आत्मा ātmā, soul, self ; इति iti, thus ; यः yah, who, that ; अयं ayam, he, it ; शुद्धः śuddhaḥ, pure ; पूतः pūtaḥ, clean ; अर्णवः ārṇavaḥ, undeveloped ; शान्त śānta, tranquil ; आदिलक्षणोक्तः adilakṣaṇoktaḥ, is defined by such marks as calm &c ; स्वकैः svakāiḥ, by its own ; लिङ्गैः lingaiḥ, (peculiar) signs ; उपगृह्यः upagrihyaḥ, is to be apprehended (independent-ly) ; तस्य tasya, of that ; तल्लिङ्गम् talliṅgam, this sign ; अलिङ्गस्य aliṅgasya, of that which has no signs ; अग्नेः agneḥ, of fire ; यत yat, just as ; औष्ण्यम् auṣṇyam, heat ; आविष्टम् āviṣṭam, the thing pervaded thereby, pervading ; च cha, and ; अपां apān, of water ; यः yah, that ; शिवतमः śivatamaḥ, sweet, purest ; रसः rasaḥ, taste ; इति iti, thus ; एके eke, (say) some ; अथ atha, now ; वाक् vāk, speech ; श्रोत्र śrotram, hearing ; चक्षुः chakṣuḥ, sight ; मनः manaḥ,

mind ; प्राणः prāṇaḥ, breath, the vital air ; इति iti, thus ; एके eke, (say) others ; अथ atha, now ; बुद्धिः buddhiḥ, intellect ; धृतिः dhṛitiḥ, retention, firmness ; स्मृतिः smṛitiḥ, memory, remembering ; प्रज्ञा prajñā, knowledge ; तत् tat, that ; इति iti, thus ; एके eke, (say) others ; अथ atha, now ; ते te, all these (things) ; एतस्य etasya, of it (the self) ; एवं evam, thus ; यथा yatha, just as ; इव iva, in the same sense ; इह iha, here, on earth ; बीजस्य bijasya, of seed ; अंकुरा āṅkurā, shoots, या vā, or ; अथ atha, now ; धूमार्चिर्विष्फुलिङ्गाः dhūmārciḥviṣphuliṅgāḥ, smoke, light and sparks of fire ; इव iva, like ; अग्नेः agneḥ, of fire ; च cha, and ; इति iti, thus ; अत्र atra, for this ; उदाहरन्ति udāharanti, (they) quote or declare ; वह्नेः bahneḥ, from the fire ; च cha, and ; यद्वत् yadvat, as ; खलु khalu, verily ; विष्फुलिङ्गाः viṣphuliṅgāḥ, sparks ; सूर्यात् sūryāt, from the sun ; मयूखाः mayūkhāḥ, beams ; च cha, and ; तथा tathā, in the same way ; एव eva, or ; तस्य tasya, his ; प्राणादयः prāṇādayaḥ, the vital airs and the rest, वै vai, or ; पुनः punaḥ, again and again ; एव eva, or ; तस्मात् tasmāt, from him (soul) अभ्युच्चरन्ति abhyuchcharanti, proceed, come forth ; इह iha, on earth ; यथाक्रमेण yathākrameṇa, in proper order.

TRANSLATION XXXI.

Of what constitution are these organs which perform the functions ? Who is their guide here ? Who is their controller ? These are the questions. The reply is that they partake of the nature of self ; their guide and controller is self. There are objects of sense and the rays of the sun ; he enjoys the objects of sense with five sense organs (rays). Who is this self ? This one who is characterised as pure, purified, void, calm &c and comprehended by his own characteristics, possesses the characteristics though without characteristics like the warmth in fire and the sweetest taste in water. Some say, it is the speech, hearing, sight, mind, vital air ; others say, it is intellect, retentiveness, memory, knowledge. These are his symbols just as sprout is of the seed (and) smoke, light and sparks of fire. So it is cited as an example ; "Just as the sparks issue forth from the fire or the rays proceed from the sun, so do the vital airs again issue forth from him in their respective order."

Commentary.

With the preceding Anuvāka, Brihadratha's story is finished. In the

present Anuvāka, there is a dialogue in the form of a catechism about the soul. It shows that it is the soul which actuates the different organs of the body. Just as in logic from what is called a *liṅga* (mark) the existence of a *lingi* (the object to be proved) is inferred, so from the different characteristics, such as intelligence, and self-consciousness, the existence of soul in the body is inferred. The Anuvāka then concludes with the verse which is also a concluding part of Anuvāka xxvi.

XXVIII.

तस्माद्वा एतस्मादात्मनि सर्वे प्राणाः सर्वे लोकाः सर्वे
वेदाः सर्वे देवाः सर्वाणि च भूतान्युच्चरन्ति तस्योपनिष
त्सत्यस्य सत्यमिति । अथ यथाऽऽर्द्रैर्धाग्नेरभ्याहितस्य पृथ
ग्धूमा निश्चरन्त्येव वा एतस्य महतो भूतस्य निश्वासित
मेतद्वदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुरा
णं विद्योपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्या
नान्यस्यैवैतानि विश्वा भूतानि ॥ ३२ ॥

तस्मात् tasmát, from this ; वा vā, or ; एतस्मात् etasmát, from this very self or being ; आत्मनि ātmani, (abiding) in the soul ; सर्वे sarve, all ; प्राणाः prāṇāḥ, the vital airs (speech, &c) ; सर्वे sarve, all ; लोकाः lokāḥ, worlds ; सर्वे sarve, all ; वेदाः vedāḥ, Vedas ; सर्वे sarve, all ; देवाः devāḥ, gods ; सर्वाणि sarvāṇi, all ; च cha, and ; भूतानि bhūtāni, beings ; उच्चरन्ति uchcharanti, come forth ; तस्य tasya, its ; उपनिषत् upaniṣat, mystery, revelation ; सत्यस्य satyasya, of truth, of true ; सत्यम् satyam, truth, of true ; इति iti, thus ; अथ atha, now ; आर्द्रैर्धाग्नेः ārdraidhāgneḥ, from fire of, green wood ; अभ्याहितस्य abhyāhitasya, of that which is killed ; पृथग्धूमाः prithagdhūmāḥ, jets of smoke, clouds of smoke ; निश्चरन्ति niścharanti, come forth ; एवं evam, thus, so ; वा vā, or ; एतस्य etasya, of that ; महतो mahataḥ, of the great ; भूतस्य bhūtasya, of the being ; निश्वासितम् niśvasitam, has been breathed out, come forth ; एतत् etat, that ; यत् yat, which ; ऋग्वेदः ṛigvedaḥ, Rigveda ; यजुर्वेदः yajurvedaḥ, Yajurveda ; सामवेदः sāmavedaḥ, Sāmaveda ; अथर्वाङ्गिरसः atharvāṅgirasāḥ, (Atharvaveda) ; इतिहासः itihāsaḥ, history (legendary stories) ; पुराणं purāṇam, Purāṇa (accounts of the creation, &c) ; विद्या vidyā, scientific treatises, (ceremonial doctrines) ; उपनिषदः

upaniṣadaḥ, the Upaniṣads ; श्लोकाः ślokāḥ, ślokaś (verses interpreted in the Upaniṣads ; सूत्राणि sūtrāṇi, sūtras (compendious statements) ; अनुव्याख्यानानि anuvyākhyānāni, explanations (explanatory notes), व्याख्यानानि vyākhyānāni, the confirmatory narratives (elucidations) ; अयं asya, his ; एव eva, verily ; एतानि etāni, these ; विश्वा v.ś.ā. all ; भूतानि bhūtāni, things.

TRANSLATION XXXII.

Verily from this self which is situate in self, issue forth all the vital airs, all the regions, the Vedas, all the gods and all the created beings ; its mystery is that it is the truth of truth Now, just as smoke of different colours issue forth from the fire kindled by wet fuel, so do the Rigveda, Yajurveda, Samaveda, Atharveda, history, Purāṇ, science, mystic teaching, verses, pithy sentences, commentaries, explanations, and all the creatures issue forth from the breath of this great Being.

Commentary.

In this Anuvāka, it is shown that all the created beings and their learning proceed from the breath of Brahma. In order to explain it, an illustration of the smoke of various colours coming out of the fire burning with wet fuel is given.

XXXIII.

पञ्चैष्टको वा एषोऽग्निः संवत्सरस्तस्यैमा इष्टका यो वसन्तो ग्रीष्मो वर्षाः शरद्वेमन्तः स शिरःपक्षसीपृष्ठपुच्छवा नेषोऽग्निः पुरुषविदः सेयं प्रजापतेः प्रथमा चितिः । करैर्यजमानमन्तरिक्षमुत्क्षिप्त्वा वायवे प्रायच्छत । प्राणो वै वायुः । प्राणोऽग्निस्तस्यैमा इष्टका यः प्राणो व्यानोऽपानः समान उदानः स शिरःपक्षसीपृष्ठपुच्छवानेषोऽग्निः पुरुषविदस्तदिदमन्तरिक्षं प्रजापतेर्द्वितीया चितिः करैर्यजमानं दिवमुत्क्षिप्त्वेन्द्राय प्रायच्छदसौ वा आदित्य इन्द्रः सैषोऽग्नि

स्तस्येमा इष्टका यदृग्यजुःसामाथर्वाङ्गिरसा इतिहासः पुराणं
 स शिरःपक्षसीपुच्छपृष्ठवानेषोऽग्निः पुरुषविदः सैषा द्यौः
 प्रजापतेस्तृतोया चितिः करैर्यजमानस्याऽऽत्मविदेऽवदानं
 करोत्यथाऽऽत्मविदुत्क्षिप्य ब्रह्मणे प्रायच्छत्तत्राऽऽनन्दी मेदी
 भवति ॥ ३३ ॥

पञ्चेष्टकः pañcheṣṭakah, with (its) five bricks ; वा vá, or ; एषः eṣaḥ, this ;
 अग्निः agniḥ, fire (the gârhapatya-fire) ; संवत्सरः samvatsarah, the year ;
 तस्य tasya, its, thereof ; इमाः imâḥ, these ; इष्टकाः iṣṭakâḥ, bricks ; यः yaḥ,
 which ; वसन्तः vasantaḥ, spring ; ग्रीष्मः grīṣmaḥ, summer ; वर्षाः varṣâḥ,
 the rainy seasons ; शरत् śarat, autumn ; हेमन्तः hemantaḥ, winter ; सः saḥ,
 this ; शिरःपक्षसीपृष्ठपुच्छवान् śiraḥ pakṣasî, pṛṣṭhapuchchhavân, becomes pos-
 sessed of a front, two sides, a back and a centre ; एषः eṣaḥ, this ; अग्निः
 agniḥ, fire ; पुरुषविदः puruṣavidah, of the knower of the soul, of one who
 knows the puruṣa (the virâja) ; सा sâ, that ; इयं iyam, this ; प्रजापतेः prajā-
 pateḥ, of Prajâpati ; अथमा prathamâ, first ; चितिः chitiḥ, laying of the
 bricks, sacrificial pile ; करैः karaiḥ, with the hands ; यजमानम् yajamânam,
 sacrificer ; अन्तरिक्षम् antarikṣam, to the firmament, to the sky ; उत्क्षिप्त्वा
 utksiptvâ, tossing up, lifting ; वायवे vâyave, to vâyu (the wind) ; प्रायच्छत्
 prâyachchhat, presented ; प्राणः prâṇaḥ, Prâṇa (Hiranyagarbha) ; वै vai,
 verily ; वायुः vâyuḥ, Vâyu ; प्राणः prâṇaḥ, Prâṇa ; अग्निः agniḥ, Agni, (the
 dakṣina) fire ; तस्य tasya, its, thereof ; इमाः imâḥ, these ; इष्टकाः iṣṭakâḥ,
 bricks ; यः yaḥ, which ; प्राणः prâṇaḥ, Prâṇa, the vital air that goes up-
 wards ; व्यानः vyânaḥ, that which circulates ; अपानः apânaḥ, that which
 goes downwards ; समानः samânaḥ, that which equalises ; उदानः udânaḥ,
 that which goes forth ; सः saḥ, this, शिरःपक्षसीपृष्ठपुच्छवान् śiraḥpakṣasîpṛṣṭha-
 puchchhavân, becomes possessed of a front, a back and a centre ; एषः
 eṣaḥ, this ; अग्निः agniḥ, fire ; पुरुषविदः puruṣavidah, of one who knows the
 puruṣa ; तत् tat, that ; इदम् idam, yonder ; अन्तरिक्षम् antarikṣam, firmament,
 sky ; प्रजापतेः prajāpateḥ, of Prajapati ; द्वितीया dvitīyâ, second ; चितिः chitiḥ,
 sacrificial pile, laying of the bricks ; करैः karaiḥ, with the hands ; यजमानं
 yajamânam, sacrificer ; दिवम् divam, to heaven ; उत्क्षिप्त्वा utksiptvâ, lifting,
 tossing up ; इन्द्राय indrâya, to Indra ; प्रायच्छत् prâyachchhat, presented ;
 असौ asau, that, yonder ; वै vai, verily ; आदित्यः âdityaḥ, the sun ; इन्द्रः
 indra, Indra ; सः saḥ, he (Indra) ; एषः eṣaḥ, that ; अग्निः agniḥ, (âhavanīya)
 fire ; तस्य tasya, thereof, its ; इमाः imâḥ, these ; इष्टकाः iṣṭakâḥ, bricks ;

यत् yat, which ; ऋग्यजुःसामाथर्वीङ्गिरसाः Rīgṡyajuḥsāmātharvāṅgirasāḥ, Rīg, yajus, the atharvāṅgirasas ; इतिहासः itihāsaḥ, history ; पुराणं purāṇam, Purāṇa ; सः saḥ, he ; शिरःपक्षसीपुच्छपृष्ठवान् śiraḥpakṣasīpuccchhapṛṣṭhavan, becomes possessed of a brick, two sides, a back and a centre ; एषः eṣaḥ, this ; अग्निः agniḥ, fire ; पुरुषविदः puruṣavidāḥ, the knower of the soul ; सा sâ, that ; एषा eṣâ, this ; द्यौः dyaṇḥ, heaven (āhavanīya-fire) ; प्रजापतेः prajāpateḥ, of Prajâpati ; तृतीया tṛtīyâ, third ; चितिः chitiḥ, sacrificial, pile, laying of the bricks ; करैः karaiḥ with the hands ; यजमानस्य yajamānasya, of the sacrificer ; आत्मविदे ātmavide, to the knower of the self or soul ; अवदानं avadānam, present ; करोति karoti, makes ; अथ atha, then ; आत्मवित् ātmavit, the knower of the soul ; उत्क्षिप्य utkṣipyā, lifting up, tossing up ; ब्रह्मणे brahmaṇe, to Brahman ; प्रायच्छत् prāyachchhat, presented ; तत्र tatra, in him, abiding in him ; आनन्दी ānandī, possessed of happiness ; मोदी modī, possessed of joy ; भवति bhavati, becomes.

TRANSLATION XXXIII.

Verily this fire in the form of year consists of five bricks. These are its bricks viz : spring, summer, rains, autumn and winter ; in them, this fire has a head, two wings, a back and a tail. It is the first altar of the Lord of the universe who knows puruṣa. It offered the sacrificer to air by uplifting him with the hands to the intervening space ; the breath is verily the air. The breath is fire ; its bricks are Prâṇa, Samâṇa and Udâṇa ; in them this fire has a head two wings, a back and a tail. The intervening space is the second altar of the Lord of the universe who knows puruṣa. It offered the sacrificer to Indra by uplifting him with the hands to the heaven. This sun is verily Indra ; he is fire ; its bricks are, Rīg, Yaj, Sâma Atharva and history and the Purāṇa ; in them this fire has a head, two wings, a back, and a tail. The heaven is the third altar of the Lord of the universe who knows puruṣa. It makes an offering of the sacrificer with the hands to one who knows the self and by uplifting the knower of the self presents him to Brahman. There he becomes happy and joyful.

Commentary.

In a sacrifice there are three fire hearths, called Gârhyapatya, Āhava-

niya and Dakṣiṇāgni described in the introduction to the Mīmāṃsā vol. xxviii of S.B.H. at p. xxix. The altars are made of five layers of the bricks. The figurative language in the present Anuvāka is borrowed from the ceremonial portion of the Veda. Here we see that there is a gradual rise of a worshipper from the lowest rung of the ladder to the highest top uniting with the supreme soul.

XXXIV.

पृथिवी गार्हपत्योऽन्तरिक्षं दक्षिणाग्निर्दोराहवनीयस्तत
एव पवमानपावकशुचय आविष्कृतमेतेनास्य यज्ञम् । यतः
पवमानपावकशुचिसंघातो हि जाठरस्तस्मादग्निर्यष्ट्यश्चेत
व्यः स्तोतव्योऽभिध्यातव्यः । यजमानो हविर्गृहीत्वा देवता
भिध्यानमिच्छति । हिरण्यवर्णः शकुनो हृदादित्ये प्रतिष्ठि
तः । मद्गुहंसस्तेजोवृषः सोऽस्मिन्नग्नौ यजामहे ॥ इति चा
पि मन्त्रार्थं विचिनोति । तत्सवितुर्वरेण्यं भर्गोऽस्याभिध्येयं
यो बुद्ध्यन्तस्थो ध्यायीह मनःशान्तिपदमनुसरत्यात्मन्येव
धत्तेऽत्रेमे श्लोका भवन्ति । यथा निरिन्धनो वह्निः स्वयोनावु
पशाम्यते । तथा वृत्तिक्षयाच्चित्तं स्वयोनावुपशाम्यते ॥
स्वयोनावुपशान्तस्य मनसः सत्यकामतः । इन्द्रियार्थविमूढस्या
नृताः कर्मवशानुगाः ॥ चित्तमेव हि संसारं तत्प्रयत्नेन शो
धयेत् । यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥ चित्त
स्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्माऽऽत्म
नि स्थित्वा सुखमव्ययमश्नुते ॥ समासक्तं यथा चित्तं जन्तो
र्विषयगोचरे । यदेवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्ध
नात् ॥ मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च । अशुद्धं
कामसंपर्काच्छुद्धं कामविवर्जितम् ॥ लयविक्षेपरहितं मनः

कृत्वा सुनिश्चलम् । यदा यात्यमनीभावं तदा तत्परमं पदम् ॥
 तावन्मनो निरोद्ध्वं हृदि यावद्गतक्षयम् । एतज्ज्ञानं च
 मोक्षं च शेषान्ये ग्रन्थविस्तराः ॥ समाधिनिर्धौतमलस्य
 चेतसो निवेशितस्याऽऽत्मनि यत्सुखं भवेत् । न शक्यते
 वर्णयितुं गिरा तदा स्वयं तदन्तःकरणेन गृह्यते ॥ अपामा
 पोऽग्निरग्नौ वा व्योम्नि व्योम न लक्षयेत् । एवमन्तर्गतं
 यस्य मनः स परिमुच्यते ॥

मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय
 विषयासङ्गि मोक्षे निर्विषयं स्मृतम्, इति अतोऽनग्निहोत्र्य
 नग्निचिदज्ञानभिध्यायिनां ब्रह्मणः पदः प्रोक्तः स्मरणं विरुद्धं
 तस्मादग्निर्यष्टव्यश्चेतव्यः स्तोतव्योऽभिध्यातव्यः ॥ ३४ ॥

पृथिवी prithivī, the earth ; गार्हपत्यः gārhapatyaḥ, gārhapatya-fire ;
 अन्तरिक्षं antarikṣam, the sky, the firmament ; दक्षिणाग्निः dakṣiṇāgniḥ, dak-
 ṣiṇa fire ; द्यौः dyauh, heaven ; आहवनीयः āhavanīyaḥ, āhavanīya-fire ; ततः
 tataḥ, therefore, hence ; एव eva, verily ; पवमानपावकशुचयः pavamānapāva-
 kśuachayaḥ, Pavamāna (pure), the Pāvaka (purifying), and the Śuchi
 (bright) ; आविष्कृतम् āviṣkṛitam, are called ; एतेन etena, by the three deities,
 Pāvamāna, Pāvaka, and Śuchi) ; अस्य aśya, (of the three fires, the Gārha-
 patya, Dakṣiṇa and Āhavanīya) ; यज्ञं yajñam, sacrifice ; यतः yataḥ, since ;
 पवमानपावकशुचिसङ्घातः pavamānaḥ pāvakaśuachisaṅghātaḥ, an embodiment or
 compound of the Pāvaka, Pavamāna and Śuchi ; हि hi, because ; जाडरः jāṭha-
 raḥ, the digestive fire ; तस्मात् tasmāt, therefore ; अग्निः agniḥ, fire ; यष्टव्यः
 yaṣṭavyaḥ, is to be worshipped with oblations ; चेतव्यः chetavyaḥ, is to be
 laid with bricks ; स्तोतव्यः stotavyaḥ, is to be praised with hymns ; अभिध्या-
 तव्यः abhidhyātavyaḥ, is to be meditated upon ; यजमानः yajamānaḥ, the
 sacrificer ; हविः haviḥ, oblation ; गृहीत्वा grīhitva, having seized, having
 taken ; देवताभिध्यानम् devatābhidhyānam, to perform meditation of the
 deity ; इच्छति icchhati, wishes ; हिरण्यवर्णः hiraṇyavarṇaḥ, gold-coloured,
 of bright hue as gold ; शकुनः śakunaḥ, bird ; हृदि hṛidi, in the heart ;
 आदित्ये āditye, in the sun ; प्रतिष्ठितः pratiṣṭhitaḥ, abiding ; मद्गुः madguḥ,

a diver bird ; हंसः hamsaḥ, a swan ; तेजोवृषः tejovṛṣaḥ, strong in splendour, of mighty lustre ; सः saḥ him (the soul) ; अस्मिन् asmin, in this ; अग्नौ agnau, in the fire ; यजामहे yajāmahe, worship ; इति iti, thus ; च cha, and ; अपि api, also ; मन्त्रार्थं mantrārtham, the meaning of the mantra ; विचिनोति vichinoti, discovers, searches out ; तत् tat, that ; सवितुः savituh, of the sun ; वरेण्यं vareṇyam, adorable ; भर्गः bhargah, splendour ; अस्य asya, verily ; अभिध्येयं abhidhyeyam, is to be meditated on ; यः yaḥ, who ; बुद्धयन्तस्थः buddhyantasthaḥ, abiding within his mind, abiding in his own heart ; ध्यायी dhyâyî, he who meditates (thereon) ; इह iha, here ; मनःशान्तिपदम् manahśāntipadam, the place of perfect mental calm, the place of rest for the mind ; अनुसरति anusarati, attains ; आत्मनि ātmani, within his own soul, within his own self ; एव eva, verily ; धत्ते dhātte, holds (the object of his meditation) ; अत्र atra, on this, on this point ; इमे ime, these, the following ; श्लोकाः ślokāḥ, verses ; भवन्ति bhavanti, are ; यथा yathā, as : निरिन्धिनः nirindhinaḥ, that which is without fuel ; वह्निः vahnih, fire ; स्वयोनौ svayonau, in its source, in its place ; उपशम्यते upaśamyate, becomes quiet or tranquil ; तथा tathā, in the same way, thus ; वृत्तिश्चयात् vṛttikṣayaāt, when all activity ceases, after the cessation of its functions ; चित्तं chittam, intellect, thought ; स्वयोनौ svayonau, in its place, in its source ; उपशम्यते upaśamyate, becomes quiet, remains tranquil, स्वयोनौ svayonau, in its source, in itself ; उपशान्तस्य upaśāntasya, of that which has gone to rest, of that which remains tranquil ; मनसः manasaḥ, of the mind ; सत्त्वकामतः satyākāmataḥ, through the desire for truth, through the love for truth ; इन्द्रियार्थविमूढस्य indriyārthavimudhasya, of that which is deluded by the objects of sense ; अनृताः anṛitāḥ, false impulses, wrongs ; कर्मवशानुगः karmavaśānugaḥ, following blindly former actions, resulting from former acts ; चित्तम् chittam, thoughts, intellect ; एव eva, alone ; हि hi, because ; संसारं saṁsāram, the round of births ; तत् tat, that (thoughts) ; प्रयत्नेन prayatnena, with effort, by striving ; शोधयेत् śodhayet, should purify, let (him) cleanse ; यच्चित्तः yachchittah, what he thinks upon, what a man thinks ; तन्मयः tanmayah, that, भवति bhavati, does become, is ; गुह्यम् guhyam, secret, mystery ; एतत् etat, this ; सनातनं sanātanam, eternal, old ; चित्तस्य chittasya, of (his) thoughts, of the intellect ; हि hi, because ; प्रसादेन prasādena, by the serenity, by the rest ; हन्ति hanti, destroys, blots out ; कर्म karma, action ; शुभाशुभं śubhāśubham, good or bad ; प्रसन्नात्मा prasannātmā, with one's soul calm, with serene thoughts ; आत्मनि ātmani, within his self, in the soul ; स्थित्वा sthitvā, abiding, dwelling ; सुखम् sukham, happiness, joy ; अव्ययम् avyayam, imperishable, eternal ; अश्नुते āśnute, obtains, attains ; समासक्तं samāśaktam, were fixed, is attached ; यथा yathā, as ; चित्तं chittam,

intellect, thoughts ; जन्तोः jantoh, of a man, of a living being ; विषयगोचरे viṣayagochare, on the things of this world, to the objects of sense ; यदि yadi, if ; एवं evam, in the same way, so ; ब्रह्मणि brahmaṇi, on Brahman ; स्यात् syát, were ; तत् tat, then ; कः kaḥ, who ; न na, not ; मुच्येत muchyeta, would be freed, would be released ; बन्धनान् bandhanāt, from bondage, from chain ; मनः manaḥ, mind ; हि hi, because ; द्विविधं dvidiḥam, of two kinds, as twofold ; प्रोक्तं proktam, is described, (it) is said ; शुद्धम् śuddham, pure ; अशुद्धम् aśuddham, impure ; एव eva, and ; च cha, and ; अशुद्धं aśuddham, impure ; कामसम्पर्कात् kâmasamparkât, from the contact with lust or desire ; शुद्धं śuddham, pure ; कामविवर्जितं kânavivarjitam, which is free from lust, which is delivered from all desires ; लयविक्षेपरहितं layavikṣeparहितam, free from sleep and agitation, free from distraction and vacillation ; मनः manaḥ, mind ; कृत्वा kṛtvá, having made ; सुनिश्चलं suniśchalam, perfectly motionless ; यदा yadâ, when ; याति yâti, passes on to ; अमनोभवं amanîbhâvam, that state where the mind itself vanishes, delivered from (his) mind ; तदा tadâ, then ; तत् tat, that ; परमं paramam, highest ; पदं padam, point, place ; तावत् tâvat, so long as ; मनः manaḥ, mind ; निरोद्धव्यं niroddhavyam, must be restrained, is to be kept under ; हृदि hr̥di, in the heart ; यावत् yâvat, till ; क्षयं kṣayam, end, loss ; गतं gataṁ, becomes, comes to ; एतत् etat, this ; ज्ञानम् jñânam, knowledge ; च cha, and ; मोक्षं mokṣam, liberty, liberation ; च cha, and ; शेषान्ये śeṣân्यe, all the rest ; ग्रन्थविस्तारं granthavistarâḥ, book-prolixity, extensions of the ties (which bind us in this life) ; समाधिनिर्दौतमलस्य samâdhi-nirdhauta-malasya, of that which has washed away its defilement by intense abstraction, of that which by deep meditation has been washed clean from all impurity ; वेदस्य vedasya, of the mind ; निवेशितस्य niveśitasya, of that which has entered or merged itself ; आत्मनि âtmani, in the soul, with in the self ; यत् yat, that ; सुखं sukham, happiness ; भवेत् bhavet, comes ; न na, not ; शक्यते śakryate, can, is able ; वर्णयितुं varṇayitum, to describe, to utter ; गिरा girâ, by words ; वाचा vâçâ, by the voice ; तदा tadâ, then ; स्वयं svayam, own ; तदन्तःकरणेन tadantaḥkaraṇena, by its perception, by the inward power ; गृह्यते grihyate, can be felt, is apprehended ; अपाम् aṣâm, in water ; आपः âpaḥ, water ; अग्निः agniḥ, fire ; अग्नौ agnau, in fire ; वा vâ, or ; व्योम्निः vyomni, in ether ; व्योमः vyomaḥ, ether ; न na, not ; लक्षयेत् lakṣayet, can distinguish ; एवं evam, thus, like wise, so ; अन्तर्गतं antargatam, has entered, is absorbed ; यस्य yasya, whose ; मनः manaḥ, mind ; सः saḥ, he ; परिमुच्यते parimuchyate, attains liberty, is completely emancipated ; मनः manaḥ, mind ; एव eva, alone ; मनुष्याणां manuṣyâṇâm, of men, of mortals ; कारणं kâraṇam, cause ; बन्धमोक्षयोः bandhamokṣayoḥ, of bondage and liberation ; बन्धाय bandhaya,

for bondage ; विषयसङ्गि viṣayāsaṅgi, cleaving to objects of sense, attaching to the world ; मे.क्षः mokṣaḥ, liberty, liberation ; निर्विषयं nirviṣayam, if free from the world, whole void from all objects ; स्मृतं smṛitam, is called ; अतः ataḥ, hence ; अनग्निहोत्र्यनग्निर्धिदज्ञानमिध्यायिनां anagni-hotri-anagnichid-ajñānabhidhyāyinaṁ, to those who offer not the agnihotra, who lay not the bricks for the fires, who are destitute of knowledge and who meditate not on the soul, ब्रह्मणः brahmaṇaḥ, of Brahman ; पदव्योमानुस्मरणं padavyomānusmaraṇam, the pursuit of the empyrean abode ; remembering the ethereal place ; विरुद्धं viruddham, is utterly debarred ; तस्मात् tasmāt, therefore ; अग्निः agniḥ, fire ; यष्टव्यः yaṣṭavyaḥ, is to receive oblations, is to be worshipped with oblations ; चेतव्यः chetavyaḥ, is to be laid with bricks ; स्तोतव्यः śtōtavyaḥ, is to be praised with hymns ; अभिध्यातव्यः abhidhyātavyaḥ, is to be meditated on.

TRANSLATION XXXIV.

The earth is the Gârhyapatya fire, the intervening space is the Dakṣiṇāgni and the heaven is the Âhavanīya fire. They are the purified, the purifier, and the holy (respectively). By this (collection) the sacrifice is brought into existence. Because the collection of the purified, the purifying and the holy fire is verily the gastric fire, fire should therefore be established, praised and meditated upon. The sacrificer taking the offering wishes to meditate on the god. The gold coloured bird resides in the heart and the sun ; he is the diver bird and swan: to him we offer in the fire." He ponders over the meaning of the verse 'the adorable splendour of the sun' is the object of his meditation : he meditates on him who resides inside the intellect and thereby obtains the peace of mind. He (therefore) keeps him in his self. There are the following verses :—

1. Just as the fire without fuel is extinguished in its origin, similarly the mind by the eradication of its activities becomes calm in its origin.

2. The mental activities arising under the action of the previous birth in a person who is perturbed by the objects of sense, but who has truth as his desired objects and whose mind has become calm in its origin, prove futile (false).

3. It is the mind that constitutes the world; it should, therefore, be purified; where the mind is, there one becomes like it: it is an old secret.

4. By the calmness of the mind, one verily eradicates good and bad actions; a man of tranquil mind by being seated in his self obtains imperishable happiness.

5. If the mind of a person is applied to Brahma just as it is addicted to the pleasures of the senses, who should not be freed from the bondage?

6. The mind is said to be of two kinds, pure and impure; it is impure when tainted with desire, but pure when devoid of desire.

7. When the mind by making it steady and free from sleep and distraction becomes mindlessness, it is the climax.

8. The mind should be controlled by the heart, till it is subdued. This is (true) knowledge, this is (real) salvation; the rest is only the burden of books.

9. The pleasure felt by one whose mind is purified of the impurities by trance and is placed in the self can not be described by the speech but can be felt by him with the internal organs.

10. Just as water in water, fire in fire, and ether in ether can not be distinguished, similarly if the mind of one is applied internally, he is liberated.

11. The mind is the cause of the person's bondage and liberation; when it is attached to sensual pleasure, it leads to bondage but when it has no objects of senses, it is in (the state of) liberation.

Therefore to one who does not perform the Agnihotra, does not pile fire, is ignorant or does not think of heaven, the abode of Brahma is obstructed. Let Agni, therefore, be worshipped, piled, praised and meditated upon.

Commentary.

In the preceding Anuvāka, three kinds of hearths were mentioned; but

here in the present Anuvāka, fires kindled in the altars are called Pavamāna, Pāvaka and Śuchi. The splendour of the fire is also in the sun and the being pervading the heart. It should be worshipped, piled in the altars, praised and meditated upon. Then follows eleven stanzas which show the necessity of controlling the mind and the good results that accrue from it. In the 8th stanza *śeṣaṅga grantha vistaraḥ* has been translated by me as 'the rest is only the burden of books' But others have translated as meaning "all the rest are extensions of ties."

XXXV.

नमोऽग्नये पृथिवीक्षिते लोकस्मृते लोकमस्मै यजमानाय
 येहि नमो वायवेऽन्तरिक्षक्षिते लोकस्मृते लोकमस्मै यज
 मानाय येहि नम आदित्याय दिविक्षिते लोकस्मृते लोकमस्मै
 यजमानाय येहि नमो ब्रह्मणे सर्वक्षिते सर्वस्मृते सर्वमस्मै
 यजमानाय येहि । हिरण्मयेन पात्रेण सत्यस्याभिहितं मुखम् ।
 तत्त्वं पूषन्नपावृणु सत्यधर्माय विष्णवे । योऽसा आदित्ये
 पुरुषः सोऽसा अहमिति । एष ह वै सत्यधर्मा यदादित्यस्या
 ऽऽदित्यत्वं तच्छुक्लं पुरुषमलिङ्गं नभसोऽन्तर्गतस्य तेजसोऽंश
 मात्रमेतददादित्यस्य मध्य इवेत्यक्षिण्यग्नौ चैतद्ब्रह्मैतदमृत
 मेतद्भर्गः । एतत्सत्यधर्मा नभसोऽन्तर्गतस्य तेजसोऽंशमात्र
 मेतत् । यदादित्यस्य मध्येऽमृतं यस्य हि सोमः प्राणा वाऽ-
 प्ययङ्कुरा एतद्ब्रह्मैतदमृतमेतद्भर्गः । एतत्सत्यधर्मा नभसो
 ऽन्तर्गतस्य तेजसोऽंशमात्रमेतददादित्यस्य मध्ये यजुर्दीप्य
 ति । ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् । अष्ट
 पादं शुचिं हंसं त्रिसूत्रमणुमव्ययम् । द्विधर्मोन्धं सर्वं पश्य
 न्पश्यति ॥

नभसोऽन्तर्गतस्य तेजसोऽंशमात्रमेतददादित्यस्य मध्ये

उदित्वा मयूखे भवत एतत्सवित्सत्यधर्म एतदजुरेतत्तप एत
 दग्निरेतद्वायुरेतत्प्राण एतदाप एतच्चन्द्रमा एतच्छुक्रमेतदमृत
 म् । एतद्ब्रह्मविषयमेतद्भानुरर्णवस्तस्मिन्नेव यजमानाः सै
 न्धव इव वलीयन्त एषा वै ब्रह्मैकताऽत्र हि सर्वे कामाः स-
 माहिता इत्यत्रोदाहरन्ति । अंशुवारय इवाणुवातेरितः संस्फु
 रत्यत्रावन्तर्गः सुराणाम् । यो हैवंवित्स द्वैतवित्सैकधामेतः
 स्यात्तदात्मकश्च । ये विन्दव इवाभ्युच्चरन्त्यजस्त्रं विदुदि
 वाभार्चिषः परमे व्योमन् । तेऽर्चिषो वै यशस आप्रयवशा
 जजटाभिरूपा इव कृष्णवर्त्मनः ॥ ३५ ॥

नमः namaḥ, adoration ; अग्नये agnaye, to Agni ; पृथिवीक्षिते prithivīkṣite, to him who abides in the earth, to the dweller on earth ; लोकस्मृते lokasmṛite, to the rememberer of the world, to him who remembers his world ; लोकम् lokam, world ; अस्मै asmai, to this ; यजमानाय yajamānāya, to the worshipper ; धेहि dhehi, do (thou) give, grant ; नमः namaḥ, adoration ; वायवे vāyave, to Vāyu ; अन्तरिक्षक्षिते antarīkṣakṣite, to him who abides in the firmament, to the dweller in the sky ; लोकस्मृते lokasmṛite, to him who remembers his world, to the rememberer of the world ; लोकम् lokam, the world ; अस्मै asmai, to this ; यजमानाय yajamānāya, to the worshipper ; धेहि dhehi, grant, do (thou) give ; नमः namaḥ, adoration ; अदित्याय ādityāya, to Āditya ; दिविक्षिते divīkṣite, to the dweller in heaven, to him who abides in the sky ; लोकस्मृते lokasmṛite, to him who remembers his world, to the rememberer of the world ; लोकम् lokam, the world ; अस्मै asmai, to this ; यजमानाय yajamānāya, to the worshipper ; धेहि dhehi, grant, do (thou) give ; नमः namaḥ, adoration ; ब्रह्मणे brahmaṇe, to Brahman ; सर्वक्षिते sarvakṣite, to him who dwells everywhere, to him who abides in all ; सर्वस्मृते sarvasmṛite, to him who remembers all, to the rememberer of all ; यजमानाय yajamānāya, to the worshipper ; धेहि dhehi, grant, do (thou) ; हिरण्ययेन hiraṇmayena, with golden ; पात्रेण ātreṇa, with a disc, with a lid ; सत्यस्य satyasya, of the true (Brahman) ; अभिहितं abhīhitam, is covered, is hidden ; मुखं mukham, countenance, the mouth ; तत् tat, it ; त्वं tvam, thou ; पूषन् pūṣam, O ! sun ; अपावृणु apāvṛiṇu, open ; सत्यधर्माय satyadharmāya, to the true one, to the truthful ; विष्णवे viṣṇava, to him who pervades all (viṣṇu) ; यः yaḥ, who ;

असौ asau, he ; आदित्ये áditye, in the sun ; पुरुषः puruṣaḥ, being ; सः saḥ, he ;
 असौ asau, he ; अहं aham, I ; एषः eṣaḥ, this ; ह ha, this ; वै vai, verily ; सत्य-
 धर्मः satyadharmah, the truthful one ; यत् yat, which ; आदित्यस्य ádityasya,
 of the sun ; आदित्यत्वं ádityatvam, essential nature, essence of the sun ;
 तत् tat, that ; शुक्लं śuklam, bright ; पुरुषम् puruṣam, personal, in the form
 of a man ; अलिङ्गं aliṅgam, sexless, devoid of sex ; नभसः nabhasaḥ, of the
 ether ; अन्तर्गतस्य antargatasya, of that which pervades space or ether ; तेजसः
 tejasaḥ, of the light, of splendour ; अंशमात्रम् aṁśamātram, only a portion ;
 एतत् etat, this ; यत् yat, which ; आदित्यस्य ádityasya, of the sun ; मध्ये madhye,
 in the midst of ; इव iva, as it were ; इति iti, thus ; अक्षिणि akṣiṇi, in the
 eye ; अग्नौ agnau, in fire ; च cha, and ; एतत् etat, this, that ; ब्रह्म brahma,
 Brahman, एतत् etat, thus ; अमृतम् amṛitam, immortal ; एतत् etat, this ;
 भर्गः bhargah, splendour, light ; एतत् etat, that ; सत्यधर्मः satyadharmah, the
 true one, the truthful ; नभसः nabhasaḥ, of the ether, of the space, अन्तर्गतस्य
 antargatasya, of that which pervades ; तेजसः tejasaḥ, of splendour, of the
 light ; अंशमात्रम् aṁśamātram, but a portion, एतत् etat, this ; यत् yat, which ;
 आदित्यस्य ádityasya, of the sun ; मध्ये madhye, in the midst of ; अमृतं amṛita-
 m, immortal ; यस्य yasya, whose ; हि hi, because ; सोमः somaḥ Soma (the
 moon) ; प्राणाः prāṇāḥ, vital airs ; वा vâ, or ; अप्ययङ्कुराः apyayaṅkurāḥ,
 offshoots ; एतत् etat, this ; ब्रह्म brahma, Brahman ; एतत् etat, this ; अमृतम्
 amṛitam, immortal ; एतत् etat, that, this ; भर्गः bhargah, light, splendour ;
 एतत् etat, this ; सत्यधर्मः satyadharmah, the truthful, the true one ; नभसः
 nabhasaḥ, of the ether, of the space, अन्तर्गतस्य antargatasya, of that which
 pervades ; तेजसः tejasaḥ, of the light, of splendour ; अंशमात्रम् aṁśamātram,
 only a portion, but a portion ; एतत् etat, this ; यत् yat, which ; आदित्यस्य
 ádityasya, of the sun ; मध्ये madhye, in the midst of ; यजुः yajuḥ, (as)
 Yajus ; दीप्यति dīpyati, shines ; ओम् Om, Om ; आपः āpaḥ, water ; ज्योतीरसः
 jyotīrasaḥ, light and moisture, light and essence ; अमृतं amṛitam, immor-
 tal, ambrosia ; ब्रह्म brahma, Brahman ; भूः bhūḥ, this ; भुवः Bhuvah ;
 स्वः Svah ; ओम् Om ; अष्टपादं aṣṭapādam, the eight-footed ; शुचि śuchi, pure,
 bright ; हंसं hamsam, swan, haṁsa ; त्रिसूत्रम् trisútram, bound with three
 threads ; अणुम् anuṁ, minute, the infinitely small ; अव्ययं avyayam, the
 imperishable ; द्विधर्मोऽन्धं dvidharmondham, blind for good and evil, blind
 to the two attributes ; तेजसेन्धं tejasendham, kindled with light or splendour ;
 सर्वं sarvam, all ; पश्यन् paśyan, seeing ; पश्यति paśyati, sees ; नभसः nabha-
 saḥ, of the ether, of space ; अन्तर्गतस्य antargatasya, of that which pervades ;
 तेजसः tejasaḥ, of the light, of splendour ; अंशमात्रम् aṁśamātram, only a
 portion ; एतत् etat, which ; आदित्यस्य ádityasya, of the sun ; मध्ये madhye,
 in the midst of ; उदुत्वा udutvá, rising ; मयूखे mayúkhe, the two rays ; भवतः

bhavataḥ, are ; एतत् etat, this, that ; सवित् savit, the sun, the knower ; सत्यधर्मः satyadharmah, the true one, the truthful ; एतत् etat, this, that ; यजुः yajuh, Yajus ; एतत् etat, this ; तपः tapaḥ, devotion, heat ; एतत् etat, this ; अग्निः agniḥ, Agni, fire ; एतत् etat, this ; वायुः vāyuh, Vāyu, wind ; एतत् etat, this ; प्राणः prāṇah, Prāṇa, breath ; एतत् etat, this ; आपः āpah, water ; एतत् etat, this ; चन्द्रमा chandramā, the moon ; एतत् etat, this ; शुक्रम् śukram, bright, strength ; एतत् etat, this ; अमृतम् amṛtam, immortality ; एतत् etat, this ; ब्रह्मविषयम् brahmaviṣayam, the place of Brahman, the means for the attainment of Brahman ; एतत् etat, this ; भानुरण्वः bhānurāṇvah, the ocean of light, the ocean-like sun ; तस्मिन् tasmin, in that (ocean) ; एव eva, verily ; यजमानाः yajamānāḥ, the sacrificers, the worshippers ; सैन्धवः saindhavaḥ, salt, a lump of salt ; इव iva, as, like ; वलीयन्ते vliyante, are dissolved, are drowned ; एषा eṣā, that, this ; वै vai, verily ; ब्रह्मैकता Brahmaikata, identity with Brahman, oneness with Brahman ; अत्र atra, here ; हि hi, because ; सर्वे sarve, all ; कामाः kāmāḥ, desires ; समाहिताः samāhitāḥ, are collected together, are fulfilled ; इति iti, thus ; अत्र atra, here ; उदाहरन्ति udāharanti, (the sages) declare, (they) quote ; अशुधारयः aśudhārayaḥ, like a lamp ; इव iva, like ; अणुवातेरितः aṇuvāteritaḥ, moved by a gentle wind, fanned by a gentle wind ; संस्फुरति samsphurati, shines forth, flashes ; असौ asau, he ; अन्तर्गतः antargataḥ, who dwells within, absorbed in ; सुराणां surāṇām, of the gods ; यः yaḥ, he ; इ ha, because ; एवमित् evamvit, who knows this, who knows thus ; सः saḥ, he ; सवित् savit, knower ; सः saḥ, he ; द्वैतवित् dvaitavit, one who knows duality ; one who knows the difference (between the high and the highest Brahman) ; सः saḥ, he ; एकधामेतः ekadhāmetah, having obtained unity, goes to an unique abode ; स्यात् syāt, becomes ; तदात्मकः tadātmakaḥ, identified with it, identified therewith ; ये ye, they, those ; बिन्दवः bindavaḥ, spray drops (whirled by the wind from the sea) ; इव iva, like ; अभ्युच्चरन्ति abhynchcharanti, rise up ; अजस्रं ajasram, in endless number, continually ; विद्युत् vidyut, lightning, flashes of lightning ; इव iva, like ; अब्रार्चिषः abhrārchiṣaḥ, from the light within the clouds, of the cloud-concealed light ; परमे parame, in the highest ; व्योमन् vyoman, in the heaven, in the empyrean ; ते te, they, those (individual existences) ; अर्चिषः archiṣaḥ, of light ; वै vai, or ; यशसः yaśasaḥ, of the supreme glory ; आश्रयवशात् āśrayavaśāt, from bearing the reflection ; जटाभिरूपाः jatābhīrūpāḥ, flickering flame-crests ; इव iva, as ; कृष्णवर्त्मनः kṛṣṇavartmanah, of the track of fire, of that which follows the fire.

TRANSLATION XXXV.

Salutation to Agni who dwells on the earth and remembers the

world : reserve the world for this sacrificer. Salutation to Vāyu who dwells in the intervening space and remembers the world ; reserve the world for this sacrificer. Salutation to the sun who resides in heaven and remembers the world ; reserve the world for this sacrificer. Salutation to Brahma who dwells everywhere and remembers every thing; reserve every thing for this sacrificer. The mouth of truth is shut with golden vessel; open it, O ! Puṣan for Viṣṇu whose nature is truth. The being who is in the sun is the same as 'I'. He is the sun whose nature is truth, he is called the sun, because he is resplendent being without gender. It is only a part of the splendour of the sun which is pervading the sky, the eye and the fire ; it is Brahma, it is immortality, it is splendour. It is the nature of truth which is only a portion of the brightness which pervades the sky and which is nectar in the sun whose sprout is moon and the vital airs. It is Brahma, immortality and splendour. It is the nature of truth, it is only a portion of the lustre which pervades the sky and which shines as Yajus in the sun, namely, as Om, water, light, essence, nectar, Brahma, Bhûh, Bhuvah, Swah and Om. He seeing all, sees the eight-footed, pure swan tied with three threads, atomic, imperishable, blind to virtue and vice, burning with splendour. It is only a portion of the lustre of the sun that pervades the sky, which on his rising sheds rays. It is the vivifier, and truth by nature ; it is Yajus, it is penance; it is Agni, it is air, it is vital air, it is water, it is the moon, it is splendour, it is nectar, it is the dominion of Brahma, it is the ocean of sun wherein the sacrificers dissolve like salt. It is the union with Brahma; here all the desires are realised. It is cited here; he moves in the midst of the gods like the lamplight moved by slight motion of the wind; he who understands it, is the vivifier, and knows dualism. He goes to the chief region and becomes united with him. Like the water drops coming out repeatedly, or the flashes of the lightning of the cloud in the sky or the sparks from fire, they are resplendent and glorious by reason of the source.

Commentary.

In the opening of the Anuvāka, different deities are invoked to keep

heaven reserved for the worshipper. The light which is in the sun, in the eye of man and in the fire is the same. The sun is called a swan with eight feet, because he illuminates all the eight quarters of the heaven; he is said to be tied with three cords of the three Vedas. When a worshipper reaches heaven, he moves amongst god and ultimately becomes one with Brahma. The individual soul is in reality of the same essence as Brahma like the spray from ocean, flashes from thunder or sparks from fire, the difference is only nominal and not real.

XXXVI.

द्वे वाव खल्वेते ब्रह्मज्योतिषो रूपके शान्तमेकं समृद्धं
 एकमथ यच्छान्तं तस्याऽऽधारं खमथ यत्समृद्धमिदं तस्या
 न्नं तस्मान्मन्त्रौषधाज्यामिषपुरोडाशस्थालीपाकादिभिर्यष्ट
 व्यमन्तर्वेद्याम् । आसन्यवशिष्टैरन्नपानैश्चाऽऽस्यमाहवनीयमि
 ति मत्वा तेजसः समृद्धयै पुण्यलोकविजित्यर्थाय, अमृतत्वा
 य च । अत्रोदाहरन्ति । अग्निहोत्रं जुहुयात्स्वर्गकामो यम
 राज्यमग्निष्टोमेनाभियजति सोमराज्यमुक्थेन सूर्यराज्यं षोड
 शिना स्वाराज्यमतिरात्रेण प्राजापत्यमासहस्रसंवत्सरान्तक्रतु
 नेति । वर्त्याधारस्नेहयोगादथवा दीपस्य संस्थिति । अन्तर्या
 म्णोपयोगादिमौ स्थितावात्मशुची तथा ॥ ३६ ॥

द्वे dve, two ; वाव vāva, verily ; खलु khalu, certainly ; एते ete, these ;
 ब्रह्मज्योतिषः brahmajyotiṣaḥ, of the Brahman light ; रूपके rūpake, manifesta-
 tions ; शान्तम् śāntam, tranquil, calm ; एकं ekam, the one ; समृद्धम् samṛiddh-
 am, abundant, lively ; च cha, and ; एकम् ekam, the other ; अथ atha, now ;
 यत् yat, which ; शान्तं śāntam, tranquil, calm ; तस्य tasya, of that ; आधारं
 ādhāram, support, home ; खम् kham, ether ; अथ atha, and ; यत् yat, which ;
 समृद्धम् samṛiddham, abundant, lively ; इदं idam, this (visible) ; तस्य tasya,
 of that ; अन्नं annam, food ; तस्मात् tasmāt, therefore ; मन्त्रौषधाज्यामिषपुरोडाश-
 स्थालीपाकादिभिः mantra-aṁśadha-āj, āmiṣa-puroḍāśa-sthālīpāka-ādibhiḥ, with
 hymns, corn or herbs, ghee, flesh or meat, cakes, food cooked in the sthālī,
 &c ; यष्टव्यं yaṣṭavyam, sacrifice must be offered, offerings must be made ;

अन्तर्वेद्यां antarvedyām, on the house-altar ; in the sacrificial area ; आस्यव-
शिष्टैः āsnavasīṣṭaiḥ, in the mouth with the remnants ; अन्नपानैः annaḥ, ānnaḥ,
with meats and drinks ; च cha, and ; आस्यम् āsyam, mouth ; आहवनीयम् āhavanī-
yam, āhavanīya-fire ; इति iti, thus. मत्वा matvā, thinking ; तेजसः tejasaḥ, of
bodily vigour ; समृद्धयै samriddhyai, for the increase ; पुण्यलोकविजित्यर्थाय puṇ-
yalokavijityarthāya, for the attainment of heaven, to gain the world of
purity ; अमृतत्वाय amṛitatvāya, for the sake of immortality, च cha, and ; अत्र
atra, here, on this point ; उदाहरन्ति udāharanti, (they) declare, (they) quote ;
अग्निहोत्रं agnihōtram, Agnihotra ; जुहुयात् juhuyāt, let (him) offer ; स्वर्गकामः sva-
rgakāmaḥ, he who longs for or desires heaven : यमराज्यं yamarājyam, the
kingdom of yama ; अग्निष्टोमेन agniṣṭomēna, by Agniṣṭoma,
अभिजयति abhijayati, wins ; सोमराज्यम् somarājyam, the king-
dom of Soma ; उक्थेन uktheṇa, by the uktha ; सूर्यराज्यं sūryarājyam, the
kingdom of the sun ; षोडशिना ṣoḍaśinā, by ṣoḍaśi-sacrifice ; स्वाराज्यम्
svārājyam, the heaven (of Indra), the kingdom of Indra ; अतिरात्रेण atirāt-
reṇa, by Atirātra-sacrifice ; प्राजापत्यम् prājapatyam, the world of Prajā-
pati, the heaven of Prajāpati ; आसहस्रवत्सरान्तकतुना āsahasrasamvatsarān-
takratunā, by the continued sacrifices (from those of twelve successive
nights) up to those which last a thousand years ; beginning with the
twelve-night sacrifice and ending with the thousand years sacrifice ;
इति iti, thus ; वर्याधारस्नेहयोगात् vartyādhārasnehayogāt, by the union with
the wick, the vessel and the oil, so long as the vessel that holds the wick
is filled with oil ; यथा yathā, as ; दीपस्य dīpasya, of a lamp ; संस्थितिः sams-
thitih, the existence ; अन्तर्याण्डोपयोगात् antaryāṇḍopayogāt, from the union
of the individual body and the world, as long as the egg (of the world)
and he who dwells within it hold together ; इमौ imau, these two ; स्थितौ
sthitau, exist ; आत्मशुची ātmaśnchī, the individual soul and the pure sun,
the self and the bright sun ; तथा tathā, so, in the same way.

TRANSLATION XXXVI.

There are verily two forms of Brāhmic light, one is calm and the other abundant ; the sky rests on that which is calm ; this food is from the abundant. One should, therefore, offer an oblation in the inner altar with mantra, herb, ghee, flesh, cake and boiled rice &c. With the food and drink in the mouth, (one should sacrifice) considering Āhavanīya as month for the increase of splendour, to win the region of righteousness and immortality. It is cited as an example, let one desirous of heaven perform Agnihotra ; one performs a sacrifice with Agniṣṭoma for the

sovereignty of Yama (Pluto), with uktha for the kingdom of moon, with ṣodaśi for the sun's kingdom, with atirātra for self-sovereignty and with a thousand-year sacrifice to obtain the realm of the Lord of the universe. Just as the maintenance of the lamp light depends on the wick in conjunction with oil, so do the self and sun exist by the union of the egg with the one which is inside.

Commentary.

There are two manifested forms of Brahma ; on the one which is calm, depends the whole fabric of the firmament: the other is the source of the food we take. One should, therefore, make an offering of the food which he takes, to fire first. Then the Anuvāka gives different kinds of sacrifices which are performed with some desires in view. The Anuvāka concludes with the reason for the existence of different entities like the continuance of the lamp light which depends on the wick and oil in the lamp.

XXXVII.

तस्मादोमित्यनेनैतदुपासीतापरिमितं तेजस्तत्रेधाऽभि
हितमग्नावादित्ये प्राणे । अथैषा नाद्यन्नबहुमित्येषाऽग्नौ हुत
मादित्यं गमयत्यतो यो रसोऽस्त्रवत्स उद्गतीथं वर्षति तेनेमे
प्राणः प्राणेभ्यः प्रजा इत्यत्रोदाहरन्ति यद्विविधं हूयते तदा
दित्यं गमयति तत्सूर्यो रश्मिभिर्वर्षति तेनान्नं भवत्यन्नाद्भू
तानामुत्पत्तिरित्येवं ह्याह । अग्नौ प्रास्ताऽऽहुतिः सम्यगादि
त्यमुपतिष्ठते । आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः
॥ ३७ ॥

तस्मात् tasmāt, therefore ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; एतत् etat, aforesaid (round of ceremonial rites), all these ceremonies ; उपासीत upāsita, let (a man) perform, let (him) devoutly honour ; अपरिमितं aparimitam, endless, unbounded ; तेजः tejah, might, splendour ; तत् tat, it ; त्रेधाभिहितम् tredhābhihitam, located in three sites, is declared to be three fold ; अग्नी agnau, in the fire (of the altar) ; आदित्ये āditye, in the sun

(the deity) 'प्राणे prāṇe, in the breath (the sacrificer) ; in Prāṇa : अथ atha, now, thus ; एषा eṣā, this ; नदी nādī, channel (of offering) ; अन्नबहुम् anna-bahum, that which abounds in food, to increase the food इति iti, thus ; एषा eṣā, it ; अग्नौ agnau, in the fire ; हुतं hutam, the oblation offered ; आदित्यं ādityam, to the sun ; गमयति gamayati, carries, makes ascend ; यः yaḥ, which ; रसः rasaḥ, moisture, sap ; अश्रवत् asravat, flows ; सः saḥ, that ; उद्गीथं udgītham, as with the sound of a hymn ; वर्षति varṣati, rains down ; तेन tena, by this (rain), by it ; इमे ime, these ; प्राणाः prāṇāḥ, living beings, vital breaths ; प्राणेष्वः prāṇebhyaḥ, from living beings (thus invigorated) ; प्रजाः prajāḥ, progeny ; इति iti, thus ; अत्र atra, here, on this point ; उदाहरन्ति udāharanti, (they) quote, (the sages) declare ; यत् yat, that ; हविः haviḥ, oblation, offering ; अग्नौ agnau, in the fire ; हूयते hūyate, is offered ; तत् at, it ; आदित्यं ādityam, to the sun ; गमयति gamayati, goes, bears up ; तत् tat, that ; सूर्यः sūryaḥ, the sun ; रश्मिभिः raśmibhiḥ, with the rays ; वर्षति varṣati, rains down ; तेन tena, by it ; अन्नं annam, food ; भवति bhavati, is produced, come, arise ; अन्नात् annāt, from food ; भूतानाम् bhūtānām, of living beings ; उत्पत्तिः utpattiḥ, birth ; इति iti, thus ; एवं evam, thus, हि hi, because : आह āha, saith (manu) ; अग्नौ agnau, on the fire, in the flame ; प्रास्ताहुतिः prāstāhutiḥ, cast, thrown ; सम्यक् samyak, properly, duly ; आदित्यम् ādityam, to the sun ; उपतिष्ठते upatiṣṭhate, ascends (in smoke) ; आदित्यात् ādityāt, from the sun ; जायते jāyate, (11) is born, comes ; वृष्टिः vṛṣṭiḥ, rains ; वृष्टेः vṛṣṭeḥ, from rain ; अन्नं annam, food ; ततः tataḥ, from food ; प्रजाः prajāḥ, living beings.

TRANSLATION XXXVII.

Let one, therefore, worship with Om ; because its splendour is unlimited and is said to be threefold in fire, sun and vital air. It is a means to increase food ; when it is offered to fire, it carries it to the sun. The sap which oozes therefrom is the udgitha that rains ; from it are (produced) the vital airs, from the vital airs proceed the created beings. It is said, whatever offering is made to the fire is carried to the sun ; the sun then pours it in the shape of rain by the rays ; from it the vegetable kingdom is produced : from the vegetable kingdoms proceeds the animal kingdom. It is also said "An offering thrown properly in the fire reaches the sun ; from the sun proceeds rain, from the rain food and from food the living beings".

Commentary.

The present Anuvāka lays stress on the meditation of 'Om', the splendour of which pervades the fire, the sun and vital air. The Anuvāka shows the connection thereof with each other. When an offering is made to fire, it goes up in the gaseous form to the sky ; there by condensation, it comes back to earth in the form of the rain water which is the cause of the vegetable kingdom. It is well known that all living beings live upon the food produced from the vegetable world. The heat of the sun is the cause of this circulation of rain-water. It is a physical fact which does not require much elucidation. The last verse herein quoted also finds its place in Mann chap iii. 76. Śāṅkarānanda is of opinion that it is a Vedic verse which has been incorporated in Manusmṛiti. The same idea is expressed in the Bhagvadgītā chap. iii. 14.

XXXVIII.

अग्निहोत्रं जुह्वानो लोभजालं भिनत्यतः संमोहं छिन्वा
न क्रोधान्स्तुन्वानः काममभिध्यायमानस्ततश्चतुर्जालं ब्रह्म-
कोशं भिन्दतः परमाकाशमत्र हि सौरसौम्याग्नेयसात्त्विका-
निमण्डलानि भित्त्वा ततः शुद्धः सत्त्वान्तरस्थमचलममृतम-
च्युतं ध्रुवं विष्णुसंज्ञितं सर्वापरं धाम सत्यकामसर्वज्ञत्वसंयु-
क्तं स्वतन्त्रं चैतन्यं स्वे महिम्नि तिष्ठमानं पश्यत्यत्रोदाहर-
न्ति । रविमध्ये स्थितः सोमः सोममध्ये हुताशनः । तेजोम-
ध्ये स्थितं सत्त्वं सत्त्वमध्ये स्थितोऽच्युतः । शरीरप्रादेशाङ्ग-
ष्ठमात्रमणोरप्यणुं ध्यात्वाऽतः परमतां गच्छत्यत्र हि सर्वे
कामाः समाहिता इत्यत्रोदाहरन्ति । अङ्गष्ठप्रादेशशरीरमात्रं
प्रदीपप्रतापवद्विस्त्रिधा हि । तद्ब्रह्माभिष्टूयमानं महो देवो
भुवनान्याविवेश । ओम् नमो ब्रह्मणेनमः ॥ ३८ ॥

इति मैत्र्युपनिषदि षष्ठः प्रपाठकः ॥ ६ ॥

अग्निहोत्रं agnihotram, agnihotra ; जुह्वानः juhvánah, he who offers or performs ; लोभजालं lobhajálam, the net of desire or greed ; भिनत्ति bhinatti, cuts through, breaks through ; अतः atah, then ; सम्मोहं sammoham, infatuation, bewilderment ; छित्वा chhitvá, cutting through, having cut through ; न na, no longer ; क्रोधान् krodhân, anger ; स्तुवन्तः stuvánah, approving of ; कामम् kámam, desire (that of emancipation or liberty) ; अभिध्यायमानः abhidhyáyamánah, meditating ; ततः tatah, then ; चतुर्जालं chaturjálam, with (its) four wrappings or nets ; ब्रह्मकोशं brahmakośam, the veil of Brahman ; the shrine of Brahman ; भिन्दत् bhindat, piercing through, breaking through ; अतःपरम् atahparam, next ; आकाशम् ákásam, pure ether (of the supreme) ; अत्र atra, here ; हि hi, because ; सौरसौम्याग्नेयसात्विकानि saurasau-my-ágneyasátvikáni, belonging to the sun, moon, and fire, characterised by the quality of goodness ; मण्डलानि maṇḍaláni, (four) spheres ; भित्त्वा bhitvá, having pierced through ; ततः tatah, then ; शुद्धः śuddhah, being himself perfectly pure, being purified himself ; सत्त्वान्तरस्थम् sattvántaras-
 tham, dwelling in goodness, dwelling within the quality of goodness ; अचलम् achchalam, immovable ; अमृतम् amṛitam, immortal ; अच्युतं achyutam, indestructible, imperishable ; ध्रुवं dhruvam, firm ; विष्णुसंज्ञितं viṣṇu-sañjñitam, bearing the name of Viṣṇu ; सर्वपरं sarvâparam, highest, supreme ; धाम dhâma, abode ; सत्यकामसर्वज्ञत्वसंयुक्तं satyakâmasarvajñâtvasamyuktam, endowed with true desire and infinite knowledge ; endowed with love of truth and omniscience ; स्वतन्त्रं svatantram, self-dependent ; चैतन्यं chait-anyam, intelligence ; स्वे sve, in one's own ; महिम्नि mahimni, in majesty, in greatness ; तिष्ठमानं tiṣṭhamânam, abiding, standing ; पश्यति paśyati, beholds ; अत्र atra, here, on this point ; उदाहरन्ति udâharanti, (they) quote, (sages) declare ; रविमध्ये ravimadhye, in the midst of the sun ; स्थितः sthi-tah, stands, abides ; सोमः somah, soma, the moon ; सोममध्ये somamadhye, in the midst of the moon or soma ; हुताशनः hutaśanah, fire ; तेजोमध्ये tejoma-dhye, in the midst of fire ; स्थितं sthitam, exists ; सत्त्वं sattvam, (the quality) goodness ; सत्त्वमध्ये sattvamadhye, in the midst of goodness ; स्थितः sthitah, exists ; अच्युतः achyutah, the eternal, the imperishable ; शरीरप्रादेशाङ्गुष्ठमात्रम् śarīraprādeśaṅguṣṭhamâtram, that which reveals itself (within the lotus) of the size of the thumb, in the span (of the heart) within the body ; अणोः aṇoh, than the least, than the small ; अणुः aṇum, smaller, less ; ध्यात्वा dhyâtva, having meditated ; अतः atah, then ; परमतं paramatâm, the nature of the highest ; गच्छति gachchhati, obtains ; अत्र atra, here ; हि hi, because ; सर्वे sarve, all ; कामाः kāmāh, desires ; समाहिता samāhitāh, are fulfilled, are called together ; इति iti, thus ; अत्र atra, on this point ; उदाहरन्ति udâharanti, (the sages) declare, (they) quote ; अङ्गुष्ठप्रादेशशरीरमात्रम्

aṅguṣṭhaprādeśaśarīramātram, revealing itself within (the lotus) of the size of the thumb, in the span (of the heart) within the body, having the breadth of a thumb within the span (of the heart) in the body ; प्रदीप-प्रतापवत् pradīpapratāṭ,avat, like the flame of a lamp ; द्विस्त्रिधा dvistridhā, burning dimly or brightly, burning twofold or threefold ; हि hi, because ; तत् tat, that ; ब्रह्म brahma, Brahman ; अभिष्टुयमानः abhiṣṭūyamānaḥ, the object of universal praise, glorified ; महः mahaḥ, great ; देव devaḥ, god, deity ; भुवनानि bhuvanāni, all the worlds, all beings ; आविवेश āviveśa, entered ; ओम् Om ; नमः namaḥ, adoration ; ब्रह्मणे brahmaṇe, to Brahman ; नमः namaḥ, adoration.

TRANSLATION XXXVIII.

One who performs Agnihotra, pierces through the net of avarice. Having broken through ignorance, not approving of anger, but keeping the desired object in view, he penetrates through four nets surrounding the treasure of Brahma. Hence he goes to the highest ether where piercing through the orb of the sun, moon, fire and righteousness, then being himself pure, he sees seated in righteousness, immoveable, infallible, permanent, Viṣṇu by name, the highest region, full of true desire and omniscience, free, intelligent and seated in his glory. It is cited here as an example. In the sun, there is moon; in the moon there is fire; in the fire there is righteousness and in the righteousness there is the infallible.

By meditating on the minutest of the minute of the size of thumb seated in the span of the body, one obtains, the highest ; here all the desires are accomplished: it is cited as an example. Brahma, the great God of the size of a thumb occupying the span in the body, shining like the candle light doubly and trebly, entered the universe ; Om salutation, salutation to Brahma.

Commentary.

In the concluding Anuvāka, stress is laid on the performance of an Agnihotra. It is by means of the Agnihotra that one ultimately obtains Brahma. As to the size of a thumb and the space occupied in the heart

to the extent of a span, see the Vedānta sūtra I. 3. 23-24. It is only with a view to worship Brahma, that He is shown to be present in one's heart. It is figurative rather than real.

END OF PRAPĀTHAKA VI.

PRAPĀTHAKA VII.

I.

अग्निर्गायत्रं त्रिवृद्धन्तरं वसन्तः प्राणो नक्षत्राणिवसवः
 पुरस्तादुद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्तर्वि
 वरेणोक्षन्ति । अचिन्त्योऽमूर्तो गभीरो गुप्तोऽनवद्यो घनो ग
 हनो निर्गुणः शुद्धो भास्वरो गुणभुग्भयोऽनिर्वृत्तिर्योगीश्वरः
 सर्वज्ञो मघोऽप्रमेयोऽनाद्यन्तः श्रोमानजो धीमाननिर्दश्यः
 सर्वसृक्सर्वस्याऽऽत्मा सर्वभुक्सर्वस्येशानः सर्वस्याऽऽन्तरान्तरः
 ॥ १ ॥

अग्निः agniḥ, Agni ; गायत्रं gāyatrām, the Gāyatrī metre ; त्रिवृत् trivrit, the Trivṛit stoma, the Trivṛit (hymn). रथन्तरं rathantaram, the Rathantara Sāman, the Rathantara (song) ; वसन्तः vasantaḥ, the spring ; प्राणः prāṇaḥ, the vital air that goes upward (prāṇa) ; नक्षत्राणि nakṣatrāṇi, the lunar mansions, the nakṣatras ; वसवः vasavaḥ, the Vasus (deties) ; पुरस्तात् puras-tāt, to the east (of the sun) ; उद्यन्ति udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti, praise (the sun) ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun) ; विवरेण vivareṇa, through opening ; ईक्षन्ति īkṣanti, look out ; अचिन्त्यः āchintyaḥ, inconceivable ; अमूर्तः amūrtaḥ, formless, without form ; गभीरः gabhīraḥ, deep, unsearchable ; गुप्तः guptaḥ, covered, concealed ; अनवद्यः anavadyaḥ, faultless, blameless ; घनः ghaṇaḥ, solid, compact ; गहनः gahaṇaḥ, unfathomable

deep ; निर्गुणः nirguṇaḥ, void of qualities, without qualities ; शुद्धः śuddhaḥ, pure ; भास्वरः bhāsvaraḥ, brilliant, resplendent ; गुणभुक् guṇabhuk, the enjoyer of the three qualities, enjoying the play of the three qualities ; भयः bhayaḥ, awful, terrible ; अनिवृत्तिः anivṛtṭiḥ, uncreated, not caused ; योगीश्वरः yogīśvaraḥ, the Lord of yogins, a master magician ; सर्वज्ञः sarva-jñaḥ, the omniscient ; मघः maghaḥ, the mighty ; अप्रमेयः aprameyaḥ, immeasurable ; अनाद्यन्तः anādyantaḥ, without beginning or end ; श्रीमान् śrīmān, blissful, possessing all excellence ; अजः ajaḥ, unborn ; धीमान् dhīmān, wise ; अनिर्देश्यः anirdeśyaḥ, indescribable ; सर्वसृक् sarvasṛk, the creator of all things, all creating ; सर्वस्य sarvasya, of all, of all things ; आत्मा ātmā, the self, the soul, सर्वभुक् sarvabhuk, the enjoyer of all things, all-enjoying ; सर्वस्य sarvasya, of all, of all things ; ईशानः īśānaḥ, the ruler ; सर्वस्य sarvasya, of all things, of all ; अन्तरान्तरः antarāntaraḥ, the centre of the centre, he who is within the inner life.

TRANSLATION I.

Agni, Gáyatrī, Trivrit, Rathantara, spring, vital air, stars, Vasus rise in the east, warm, rain, praise, re-enter and look from that hole inside. He is inconceivable, formless, deep, hidden, blameless, impenetrable, void of qualities, pure, resplendent, enjoyer of guṇas, terrible, cause, Lord of the devotees, omniscient adorable, unfathomable, without beginning and end, blissful, unborn, wise and indescribable, creator of all, soul of all, enjoyer of all, Lord of all, the internal centre of all.

Commentary.

In the 7th Prapāṭhaka which is the last chapter, there are miscellaneous subjects. In the present verse we have the meditation and praise of the sun-god. The deity thereof is Agni, the metre is gáyatrī consisting of 24 letters ; the song (stoma) is Trivrit and the tune is Rathantara. All these terms have been explained in volume xxviii, of S. B. H. The vital airs are five but here prāṇs alone is meant and the lunar mansions are 27. The Vasu gods are eight in number. They all arise in the east before the sun ; they give warmth and rain to the earth and praise the sun god. They again enter into him and from the opening, watch the fate of the beings inhabiting the earth. The supreme soul that pervades him is inconceivable and possesses all the qualities mentioned in the text.

II.

इन्द्रस्त्रिष्टुप्पञ्चदशो बृहदग्रीष्मो व्यानः सोमो रुद्रा
दक्षिणत उद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्त
विवरेणोक्षन्त्यनाद्यन्तोऽपरिमितोऽपरिच्छिन्नोऽपरप्रयोज्यः
स्वतन्त्रोऽलिङ्गोऽमूर्तोऽनन्तशक्तिर्धाता भास्करः ॥ २ ॥

इन्द्रः indrah, Indra ; त्रिष्टुप् triṣṭup, the triṣṭup metre ; पञ्चदशः pañcha-
daśah, the Pañchadaśa stoma, the Pañchadaśa (hymn) ; बृहत bṛihat, the
Brihat Sāman, the Brihat (song) ; ग्रीष्मः grīṣmaḥ, the summer ; व्यानः vyā-
naḥ, the vital air that pervades the whole body, the through-going breath
(vyāna) ; सोमः somaḥ, soma ; रुद्राः rudrāḥ, the Rudras, दक्षिणात् dakṣiṇāt, to the
south (of the sun) ; उद्यन्ति udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣ-
anti, rain ; स्तुवन्ति stuvanti, praise ; पुनः punaḥ, again ; विशन्ति viśanti,
enter ; अन्तः antaḥ, within (the sun) ; विवरेण vivareṇa, through the open-
ing ; ईक्षन्ति īkṣanti, look out ; अनाद्यन्तः anādyantaḥ, without beginning or
end ; अपरिमितः aparimitaḥ, unmeasured ; अपरिच्छिन्नः aparichchhinnaḥ,
unlimited, unbounded ; अपरप्रयोज्यः aparaprayajyaḥ, not to be set in action
by another, not to be moved by another ; स्वतन्त्रः svātantraḥ, self-depend-
ent ; अलिङ्गः alingaḥ, without sign, without sex ; अमूर्तः amūrtaḥ, without
form ; अनन्तशक्तिः anantaśaktiḥ, of endless power, of infinite power ; धाता
dhāta, the creator ; भास्करः bhāskaraḥ, the illuminator, the maker of light.

TRANSLATION XXVI.

Indra, Triṣṭup, Panchadaśa, Brihat, summer, Vyāna, Soma and
Rudra rise from the south, warm, rain, praise, re-enter and look
from the hole inside. The sun is without beginning and end,
infinite, unbounded not under the control of another, independent,
without mark, without form, of endless power, creator.

Commentary.

Indra is the deity and Triṣṭup is the metre which contains 44 letters ;
Pañchadaśa is the stoma (song) and Brihat is the tune (see for explana-
tion vol xxviii of S. B. H.) Vyāna is one of the vital airs pervading the
whole body. The Rudras are eleven in numbers ; they are the presiding
deities of the various vital airs. Ultimately the supreme soul which
pervades the sun god is described as in the preceding anuvāka.

III.

मरुतो जगती सप्तदशो वैरूपं वर्षा अपानः शुक्र आ-
दित्याः पश्चादुद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्य
न्तर्विवरेणोक्षन्ति तच्छान्तमशब्दमभयमशोकमानन्दं तप्तं
स्थिरमचलममृतमच्युतं ध्रुवं विष्णुसंज्ञितं सर्वापरं धाम ॥

३ ॥

मरुतः marutah, the Maruts ; जगती jagatī, the Jagati, (metre) ; सप्तदशः saptadaśah, the Saptadaśah Stoma, the Saptadaśa (hymn) ; वैरूपं vairūpam, the vairūpa Sāman, the vairūpa (song) ; वर्षा varṣā, the rainy season ; अपानः apānaḥ, the downward breath (apāna) the vital air that goes downward ; शुक्रः śukraḥ, the Śukra ; आदित्यः ādityāḥ, the Ādityas ; पश्चात् paśchāt, to the west (of the sun) ; उद्यन्ति udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti, praise ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun), into (him) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति īkṣanti, look, look out ; तत् tat, that ; शान्तम् śāntam, tranquil ; अशब्दम् aśabdam, soundless ; अभयम् abhayam, fearless ; अशोकम् aśokam, sorrowless ; आनन्दं ānandam, joyful ; तप्तं triptam, satisfied ; स्थिरम् sthiram, firm ; अचलम् achalam, immovable ; अमृतम् amṛitam, immortal ; अच्युतं achyutam, eternal, imperishable ; ध्रुवं dhruvam, sure ; विष्णुसंज्ञितं viṣṇusañjītam, bearing the name of Viṣṇu ; सर्वापरं sarvāparam, highest, supreme ; धाम dhāma, abode.

TRANSLATION III.

Maruts, Jagati, Saptadaśa, Vairupa, rains, Apāna, the Venus, 'he Ādityas rise from the west, warm, rain, praise, re-enter and watch from the internal hole ; it is the highest region and is calm, noiseless, fearless, without sorrow, happy, satisfied, firm, immovable, immortal, infallible, and permanent (and is) called Viṣṇu.

Commentary.

The Maruts are the gods and jagatī is the metre containing 48 letters ; Saptadaśa is the stoma and vairupa is the tune. See the introduction to the Mīmāṃsā vol. xxviii of S. B. H. for the explanation of these words.

Apāna is one of the vital airs residing in the intestines. Then follows the description of the highest place of Viṣṇu who is the supreme-soul.

IV.

विश्वे देवा अनुष्टुबेकविंशो वैराजः शरत्समानो वरुणः
साध्याउत्तरत उद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्य
न्तर्विवरेणोक्षन्त्यन्तः पूतः शून्यः शान्तोऽप्राणो निरात्माऽन
न्तः ॥ ४ ॥

विश्वेदेवाः viśedevāḥ, the Viśvedevās ; अनुष्टुब् anuṣṭuba, metre ; एकविंशः ekaviṃśaḥ, the Ekaviṃśa stoma, the Ekaviṃśa (hymn) ; वैराज्यः vairājaḥ, Vairāja Sāman, the vairāja (hymn) ; शरत् śarat, the autumn ; समानः samānaḥ, the equal breath, the vital air that equalises ; वरुणः varuṇaḥ, Varuṇa ; साध्यः sādhyāḥ, the Sādhyas ; उत्तरतः uttarataḥ, to the north (of the sun) ; उद्यन्तिः udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति praise . पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, within (the sun) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति iksanti, look, look out ; अन्तःशुद्धः antaḥsuddhaḥ, pure within ; पूतः pūtaḥ, purifying, clean ; शून्यः śunyaḥ, void, undeveloped ; शान्तः śantaḥ, tranquil, calm ; अप्राणः aprāṇaḥ, breathless, without prāṇa ; निरात्मा nirātmā, without ātmā, breathless ; अनन्तः anantaḥ, endless, without end.

TRANSLATION IV.

The Viśvedvas, Anuṣṭup, Ekaviṃśa, vairāja, autumn, Samāna, Varuṇa, Sādhyas rise from the north, warm, rain, praise, re-enter and watch from the internal hole. He is pure internally, purified, void, calm, non-breath, selfless and endless.

Commentary.

The Viśvedevās are the deities, and the Anuṣṭup having 32 letters is the metre. Ekaviṃśa is the stoma and vairāja is the tune. See p. xcii. of the Introduction to the Mīmāṃsa vol. xxviii of S. B. H. for the explanation of the terms. Samāna is one of the vital airs pervading the umbilical region (See P. 15. & 16 of vol. xxix. of S. B. H.) Sāddhyas are a group of deities called by this name. The anuvāka then concludes by praising the infinite Brahma.

V.

मित्रावरुणौ पङ्क्तिस्त्रिणवत्रयस्त्रिंशौ शाक्ररैवते हेम
न्तशिशिराउदानोऽङ्गिरसश्चन्द्रमा ऊर्ध्वा उद्यन्ति तपन्ति वर्ष
न्ति स्तुवन्ति पुनर्विशन्त्यन्तर्विवरेणोक्षन्ति प्रणवाख्यं प्रणे
तारं भारूपं विगतनिद्रं विजरं विमृत्युं विशोकम् ॥ ५ ॥

मित्रावरुणौ *mitrávaruṇau*, Mitra and Varuṇa ; पङ्क्तिः *pañktiḥ*, the *pañkti* (metre) ; त्रिणवत्रयस्त्रिंशौ *triṇavatrayastrimśau*; the *Triṇava* and *Trayastrimśa* Stoma ; the *Triṇavatrayastrimśa* (hymns) ; शाक्ररैवते *śākvararaivate*, the *Śākvara* and *Raivata Sāmans* ; the *Śākvara-raivata* (songs) ; हेमन्तशिशिराः *hemantaśīśirāḥ*, the snowy and dewy seasons ; the cold and dewy seasons ; उदानः *udānaḥ*; the out-going breath, the vital air that goes forth; (*udāna*) ; अङ्गिरसः *aṅgīrasaḥ*, the *Aṅgīrasa* ; चन्द्रमा *chandramā*, the moon ; ऊर्ध्वा *ūrdhvā*, above (the sun). उद्यन्ति *udyanti*, rise; तपन्ति *tapanti*, warm ; वर्षन्ति *varṣanti*, rain ; स्तुवन्ति *stuvanti*, praise ; पुनः *punaḥ*, again ; विशन्ति *viśanti*; enter ; अन्तः *antaḥ*, within (the sun) ; विवरेण *vivareṇa*, through the opening ; ओक्षन्ति *ikṣanti*, look, look out ; प्रणवाख्यं *praṇavākhyam*, bearing the name 'Om'; who is called Om ; प्रणेतारं *praṇetāram*, the leader ; भारूपं *bhārūpam*, consisting of light, in form pure light ; विगतनिद्रं *vigata-nidram*, sleepless, without sleep ; विजरं *vijaram*, old age, ageless ; विमृत्युं *vimṛityum*, the deathless ; विशोकं *viśokam*, the sorrowless.

TRANSLATION V.

Mitra and Varuṇa, Pañkti, Triṇava, Trayastrimśa, Śākvara and Raivata, snowy and winter seasons, Udāna, Angīrasas and moon rise upward, warm, rain praise; re-enter and watch from the internal hole. He is called 'Om', a leader in the form of light, awake, without age, death and sorrow.

Commentary.

Mitra and Varuṇa are the deities and Pañkti is the metre containing 40 letters. Triṇava and Trayastrimśa are the stomas (see *Āitareya Upaniṣat* p. 178 of vol. xxx. of S B H). Śākvara and Raivata are the tunes. Udāna is one of the vital airs residing in the throat. Ultimately the deity as represented by 'Om' is extolled.

VI

शनिराहुकेतूरगरक्षोयक्षनरविहगशरभेभादयोऽधस्तादुद्य-
न्ति तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्तर्विवरेणोक्षन्ति
यः प्राज्ञो विधरणः सर्वान्तरोऽक्षरः शुद्धः पूतो भान्तः क्षान्तः
शान्तः ॥ ६ ॥

शनिराहुकेतूरगरक्षोयक्षनरविहगशरभेभादयः śanirāhu-ketu-raga-rakṣas-yakṣa-nara-
vihaga-śarabha-ibha-ādayaḥ, saturn (śani) the ascending node (Rāhu),
the descending node (ketu) the serpents, the Rākṣas, the yakṣas, men,
birds, śarabhas, elephants, &c ; अधस्तात् adhastāt, below (the sun) ; उद्यन्ति
udyanti, rise ; तपन्ति tapanti, warm ; वर्षन्ति varṣanti, rain ; स्तुवन्ति stuvanti,
praise ; पुनः punaḥ, again ; विशन्ति viśanti, enter ; अन्तः antaḥ, into (him),
within (the sun) ; विवरेण vivareṇa, through the opening ; ईक्षन्ति iksanti,
look, look out ; यः yaḥ, he who ; प्राज्ञः prājñaḥ, wise ; विधरणः vidharaṇaḥ,
the supporter ; who keeps things in their right place ; सर्वान्तरः sarvānta-
raḥ, who abides within all ; the centre of all ; अक्षरः akṣaraḥ, the imperi-
shable ; शुद्धः śuddhaḥ, the pure ; पूतः pūtaḥ, the purifier ; the clean ; भान्तः
bhāntaḥ, the bright ; the resplendent ; क्षान्तः kṣāntaḥ, the patient ; शान्तः
śāntaḥ, the tranquil, the calm.

TRANSLATION VI.

Saturu, Umbra, comet, serpent, demon, yakṣa, man, bird, eight
footed animal, (perhaps mammoth) elephant &c. rise below (the
sun) warm, rain, praise, re-enter and watch from the internal hole;
he is wise, maintainer, omnipresent, indestructible, pure, purified,
resplendent, forbearing and tranquil.

Commentary.

I have translated Rāhu as umbra ; because it is the shadow of the
earth cast on the sun or moon which is personified as Rāhu. It is made
much of in the Paurāṇik mythology. It is ascending and descending
nodes in astronomy. I have translated Śarabha as an eight footed
animal which is fabulous. It is described in the Vāchaspatya at P. 5086,
as an animal having eight feet four up and four down with eyes upwards.
See also Mahābhārata Śānti Parva chapters 116 & 117 where a dog was
metamorphosed by a Rīṣi into a Śarabha and he was ultimately changed

into a dog by his miraculous power. The Anuvāka concludes with the praise of Supreme Brahma.

VII.

एष हि खल्वात्माऽन्तर्हृदयेऽणीयानिद्धोऽग्निरिव विश्व
रूपोऽस्यैवान्नमिदं सर्वमस्मिन्नोता इमाः प्रजाः । एष आत्मा
ऽपहतपाप्मा विजरो विमृत्युर्विशोकोऽविचिकित्सोऽविपाशः
सत्यसंकल्पः सत्यकाम एष परमेश्वर एष भूताधिपतिरेष
भूतपाल एष सेतुर्विधरण एष हि खल्वात्मेशानः शंभुर्भवो
रुद्रः प्रजापतिर्विश्वसृग्धिरण्यगर्भः सत्यं प्राणो हंसः शास्ताऽ
च्युतो विष्णुर्नारायणः । यश्चैषोऽग्नौ यश्चायं हृदये यश्चा
सावादित्ये स एष एकः । तस्मै ते विश्वरूपाय सत्ये नमसि
हिताय नमः ॥ ७ ॥

एषः eṣaḥ, he, this ; हि hi, because ; खलु khalu, indeed ; आत्मा ātmā, soul, self ; अन्तर्हृदये antarhṛdaye, within the heart ; अणीयान् aṇīyān, smaller, infinitesimal ; इद्धः iddhaḥ, kindled ; अग्निः agniḥ, fire ; इव iva, like ; विश्व-रूपः viśvarūpaḥ, endowed with all forms, assuming all forms ; अस्य asya, of him, his ; एव eva, verily ; अन्नम् annam, food ; इदं idam, this (visible) ; सर्वम् sarvam, all ; अस्मिन् asmin, within him; on him ; ओताः oṭāḥ, are woven; इमाः imāḥ, these ; प्रजाः prajāḥ, creatures ; एषः eṣaḥ, that, this ; आत्मा ātmā, soul, self ; अपहतपाप्मा apahatapāpmā, free from sin, from which all sin is abolished ; विजरो vijaraḥ, free from old age ; the ageless ; विमृत्युः vimṛtyuḥ, free from death ; the deathless ; विशोकः viśokaḥ, free from grief ; the sorrowless ; विचिकित्सः vichikitsaḥ, free from hunger, beyond all hunger ; अविपाशः aviśāṣaḥ, free from thirst ; beyond all thirst ; सत्यसङ्कल्पः satya-saṅkalpaḥ, imagining nothing but what it ought to imagine ; whose volitions are absolute ; सत्यकामः satyakāmaḥ, desiring nothing but what it ought to imagine ; whose desires are absolute ; एषः eṣaḥ, he, this ; परमेश्वरः parmeśvaraḥ, the supreme Lord, the highest Lord ; एषः eṣaḥ, he, this ; भूताधिपतिः bhūtādhipatiḥ, the supreme master of all beings, the King of beings ; एषः eṣaḥ, he, this ; भूतपालः bhūtapālaḥ, the guardian of all beings, the protector of beings ; एषः eṣaḥ, he, this ; सेतुः setuḥ, boundary ; द्यौः

of creation ; विधरणः vidharaṇaḥ, keeping all things apart in their right places ; preserving ; एषः eṣaḥ, this ; हि hi, because ; खलु khalu, indeed ; आत्मा ātmā, the soul, the self ; ईशानः īśānaḥ, the Lord ; शम्भुः śambhuḥ, Śambhu ; भवः bhavaḥ, Bhava ; रुद्रः rudraḥ, Rudra ; प्रजापतिः prajāpatiḥ, Prajāpati ; विश्वसृक् viśvasṛk, the creator of all ; हिरण्यगर्भः hiraṇyagarbhaḥ, Hiranyagarbha ; सत्यं satyam, the truth ; प्राणः prāṇaḥ, Prāṇa, breath ; हंसः haṁsaḥ, the swan, Hamsa ; शास्ता śāstā, the ruler ; अच्युतः achyutaḥ, the eternal ; विष्णुः viṣṇuḥ, Viṣṇu ; नारायणः nārāyaṇaḥ, Nārāyaṇa ; यः yaḥ, who ; च cha, and ; एषः eṣaḥ, he ; अग्नौ agnau, in the fire ; यः yaḥ, who ; च cha, and ; अयं ayam, he ; हृदये hṛdaye, in the heart ; यः yaḥ, who ; असौ asau, he ; आदित्ये āditye, in the sun ; सः saḥ, he ; एषः eṣaḥ, he ; एकः ekaḥ, one and the same ; तस्मै tasmai, to thee ; ते te, who art this ; विश्वरूपाय viśvarûpāya, to one assuming all forms ; to one endowed with all forms ; सत्ये satye, in the true ; नभसि nabhasi, in the ether ; हिताय hitāya, to him who is settled, to him who abides ; नमः namaḥ, adoration.

TRANSLATION VII.

Verily this self inside the heart, very minnte, shining like fire has many forms. All this is his food and all the created beings are interwoven like warp and woof in him. This self is sinless, without old age, death, sorrow, hunger and thirst, of true determination and of true desire. He is the great Lord, king of the created beings, controller and maintainer.* He is Lord, benificent, Bhava, Rudra, Prajāpati, creator, Hiranyagarbha, truth, life, swan, governor, infallible, Viṣṇu and Nārāyaṇa. He who is in the fire, in the heart and in the yonder sun is one and the same. Salutation to thee of many forms, seated in the true ether.

Commentary.

The self which is in the heart of every one is the supreme soul. He is the same who is in the fire and the sun. The Anuvāka concludes with a salutation to him. The word 'hamsa' has been translated by me as 'swan' according to the European Sanscritists. It refers to the sun or Brahma. See Rīgveda iv. 40. 5.

* See Vedānta Sūtra iii, 2. 31, and Chhândogya viii. 4. 1.

VIII.

अथेदानीं ज्ञानोपसर्गा राजन्मोहजालस्यैष योनिर्यद
 स्वर्ग्यैः सह स्वर्ग्यस्यैष वाट्यो पुरस्तादुक्तेऽप्यधःस्तम्बेनाऽऽ-
 श्लिष्यन्त्यथ ये चान्ये ह नित्यप्रमुदिता नित्यप्रवसिता नि-
 त्ययाचनका नित्यं शिल्पोपजीविनोऽथ ये चान्ये ह पुरया-
 चका अयाज्ययाजकाः शूद्रशिष्याः शूद्राश्च शास्त्रविद्वांसोऽथ
 ये चान्ये ह चाटजटनटभटप्रव्रजितरङ्गावतारिणो राजकर्मणि
 पतितादयः । अथ ये चान्ये ह यक्षराक्षसभूतगणपिशाचोरग
 ग्रहादीनामर्थं पुरस्कृत्य शमयाम इत्येवं ब्रुवाणा अथ ये चा-
 न्ये ह वृथा कषायकुण्डलिनः कापालिनोऽथ ये चान्ये ह
 वृथातर्कद्वष्टान्तकुहकेन्द्रजालैर्वैदिकेषु परिस्थातुमिच्छन्ति तैः
 सह न संवसेत्प्रकाशभूता वै ते तस्करा अस्वर्ग्या इत्येवं ह्याह ।
 नैरात्म्यवादकुहकैर्मिथ्याद्वष्टान्तहेतुभिः ॥ भ्राम्यल्लोको न जा-
 नाति वेदविद्यान्तरं तु यत् ॥ ८ ॥

अथ atha, then ; इदानीं idānim, now ; ज्ञानोपसर्गा: jñānopasargāḥ, impedi-
 ments in the way of knowledge, impediments to the attainment of know-
 ledge ; राजन् rájan, ० ! king ; मोहजालस्य mohajālasya, of the net of bewilder-
 ment or infatuation ; एषः eṣaḥ, this ; वै vai, verily ; योनिः yonih, origin,
 source ; यत् yat, that ; अस्वर्ग्यैः asvargyaiḥ, with those who are not worthy of
 heaven ; सह saha, with ; स्वर्गस्य svargasya, of one who is fit for heaven ;
 एषः eṣaḥ, this (is the source) ; that (is it) ; वाट्यो váṭye, at a tree with
 wide-spreading branches ; at a grove ; पुरस्तात् purastāt, before them ;
 उक्ते ukte, on being pointed out ; on being told ; अपि api, even, though ;
 अधःस्तम्बेन adhaḥstambena, with the mean bush ; to a small shrub ; आश्लिष्यन्ति
 āśliṣyanti, cling ; take up ; अथ atha, and, now ; ये ye, who ; च cha, and ;
 अन्ये anye, others, these ; ह ha, because ; नित्यप्रमुदिताः nityapramuditāḥ,
 always merry ; are for ever lured by pleasure ; नित्यप्रवसिताः nityaprasaitāḥ,
 are for ever sent on another's errand ; who are always abroad ; नित्यया-
 चनकाः nityayāchanakāḥ, who are for ever begging, who are always begg-

ing ; नित्यं nityam, always ; शिल्पोपजीविनः śilpopajivinaḥ, who are always making a living by hand work ; who are for ever living by mechanical trades ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because ; पुरयाचकाः purayāchakāḥ, who are begging in towns ; who beg in cities ; अयाज्याचकाः ayājyayāchakāḥ, who are performing sacrifices for those who are not allowed to offer sacrifices ; who perform sacrifices for those who should not offer them ; शूद्रशिष्याः śūdrāśiṣyāḥ, the disciples of śūdras ; शूद्राः śūdrāḥ, śūdra ; च cha, and ; शास्त्रविद्वांसः śāstravidvāmsaḥ, who know or read the sacred books ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because ; चाटजटनटभटप्रवजितरङ्गावतारिणः chāṭajata-
 naṭabhaṭappravrajitarāṅgāvatāriṇaḥ, those who are knaves, who wear matted hair, dancers, soldiers, religious mendicants, actors ; those who are malignant, who use bad language, dancers, prize-fighters, travelling mendicants, actors ; राजकर्मणि rājakarmani, in the king's service or business ; पतितादयः patitādayaḥ, have been degraded, अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because ; यक्षराक्षसभूतगणपिशाचोर-
 गप्रहादीनाम् yakṣarākṣasabhūtagaṇapiśāchoragagrahādīnām, of yakṣas, rākṣas, ghosts, goblins, devils, serpents, imps &c ; अर्थं artham, wealth ; पुरस्कृत्य puraskṛitya, worshipping ; शमयामः śamayāmaḥ, can lay (the evil influences) ; इति iti, thus ; ब्रुवाणः bruvāṇaḥ, pretend ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, this ; वृथा vṛithā, falsely ; under false pretexts ; कषायकुण्डलिनः kaṣāyakunḍalinaḥ, who wear red garments or dresses and earrings ; कापालिनः kāpālinaḥ, who wear skulls ; अथ atha, and ; ये ye, who ; च cha, and ; अन्ये anye, others ; ह ha, because ; वृथातर्कदृष्टान्तकुहकेन्द्रजालैः vṛithātarkadṛṣṭāntakuhakēndrajalaiḥ, by false arguments and examples, deceptions and magic ; by the jugglery of false arguments, mere comparisons and paralogisms ; वैदिकेषु vaidikeṣu, to the believers in the Veda ; परिस्थातुम् paristhātum, to entice ; to oppose ; इच्छन्ति ichchhanti, wish ; तैः taiḥ, with (all these) ; सह saha, with ; न na, not ; संवसेत् samvaset, should live together ; (let him) associate ; प्राकाश्य-
 भूताः prākāśyabhūtaḥ, open ; clearly, वै vai, verily ; ते they ; तस्कराः taska-
 rāḥ, thieves ; अस्वर्ग्याः asvargyāḥ, unfit for heaven ; इति iti, thus ; एवं evam, thus ; हि hi, because ; आह āha, is said ; साith (the śruti) ; नैरात्मवादकुहकैः nairātmavāḍakuhakaiḥ, by juggling of denials of the soul ; by the paralog-
 isms of the denial of self ; मिथ्यादृष्टान्तहेतुभिः mithyādṛṣṭāntahetubhiḥ, by false comparisons and arguments ; by false examples and reasons ; भ्राम्यन्
 bhrāmyan, unsettled, bewildered ; लोकः lokaḥ, the world ; न na, not ; जानाति
 jānāti, knows ; वेदविद्यान्तरम् vedavidyāntaram, the difference between the Veda
 and (pretended) science ; between the Veda and philosophy ; यत् yat, what

TRANSLATION VIII.

Now, O ! king, these are the obstacles (in the way) of knowledge and it is a cause of the entanglement in ignorance that a heavenly person should associate with a hellish being. It is like one clinging to a small shrub under a big tree pointed out before. Now those who are always delightful, always under the command of others, constant beggars, constant artisans and those who are town-beggars, perform sacrifices of those who are not worthy of them, are the disciples of the Śīdras, Śīdras who are learned in the scriptures and those who are wicked, fond of abusive language, are rope-dancers, athlete, false mendicants, stage players and those dismissed from the king's service and others who say that they can for the sake of money cast out nymph, demons, ghosts, wicked souls, serpents and vampires and those who falsely put on red dress, ear-rings and skulls and those who mislead the followers of the Vedas by false arguments, examples, fallacies and sleight of hands should not be associated with. They are verily apparent thieves and hellish beings. It is said, people being misled by the fallacious arguments of those who do not believe in the existence of the soul, by examples and reasons, do not understand the Vedic knowledge and its opposite.

Commentary.

'O ! king' in the text according to the scholiast had been addressed to Brihadratha before the dialogue between Sākyāyana and Brihadratha was finished. In the present Anuvāka, it is shown that a person of good morals and who is desirous of heaven should not associate with the wicked persons enumerated in the text. It appears that the concluding part of the Anuvāka refers to certain school of the Buddhists such as Śūnyavāda, Kṣaṇika-vāda and Vijñāna-vāda. Śaṅkarānanda, the commentator expressly refers to them; but Max Muller thinks that some schools maintaining the views of the later schools of Śākyamuni, Nāgārjuna, Asanga, Vasubandhu, Dignāga and Dharmakīrti existed even at the time of the Upaniṣat. Even in the Chhāndogya Upaniṣat, we find how Virochana twisted the teaching of Prajāpati into the materialistic or Epicurean doctrine of 'Eat, drink and be merry'. Buddhiśm or Jainism is not of spontaneous growth but

evolved out of older teachings of the different schools of philosophy in course of several centuries.

IX.

बृहस्पतिर्वै शुक्रो भूत्वेन्द्रस्याभयायासुरेभ्यः क्षयायेसाम
विद्यामसृजत्तया शिवमशिवमित्युद्दिशन्त्यशिवं शिवमिति ।
वेदादिशास्त्रहिंसकधर्माभिध्यानमस्त्विति वदन्त्यतो नैनाम-
भिधीयेतान्यथैषा वन्ध्यैवैषा रतिमात्रं फलमस्या वृत्तच्युत
स्यैव नाऽऽरम्भणीयेत्येवं ह्याह ।

दूरमेते विपरोते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सितं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुप
न्ते ॥ विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्याया मृ-
त्युं तीर्त्वा विद्यायाऽमृतमश्नुते ॥ अविद्यायामन्तरे वेष्ट्यमा-
नाः स्वयंधीराः पण्डितमन्यमानाः । दन्द्रम्यमाणाः परियन्ति
मूढा अन्धेनैव नीयमाना यथाऽन्धाः ॥ ९ ॥

बृहस्पतिः brihaspatiḥ, Bṛihaspati ; वै vai, verily ; शुक्रः śukrah, Śukra,
the form of Śukra ; भूत्वा bhūtvā, having become, having assumed ; इन्द्रस्य
indrasya, of Indra ; अभयाय abhayāya, for the safety, to give security ;
असुरेभ्यः asurebhyah, of the Asuras, to the Asuras ; क्षयाय kṣayāya, for the
destruction, to cause destruction ; इमाम् imām, this, that ; अविद्याम् avidyām,
false knowledge or science ; असृजत् asṛijāt, created, brought forth ; तया
tayā, by this (false science), by it ; शिवम् śivam, good ; अशिवम् aśivam,
evil ; इति iti, thus ; उद्दिशन्ति uddiśanti, declare, show ; अशिवम् aśivam, evil ;
शिवम् śivam, good ; इति iti, thus ; वेदादिशास्त्रहिंसकधर्माभिध्यानम् vedādiśāstra-
hinsakadharmābhidhyānam, pondering on those rites of the Veda &c,
which produce suffering, pondering on the (new) law, which upsets the
Veda and the other sacred books ; अस्तु astū, let, ought ; इति iti, thus ;
वदन्ति vadanti, (they) say ; अतः atah, therefore ; न na, not ; एनाम् enām, that
(false knowledge) ; अभिधीयेत abhidhīyeta, let (one) ponder, let (him)
read ; अन्यथा anyathā, wrong, false ; एषा eṣā, this (science), it ; वन्ध्या van-

dhryâ, barren, fruitless ; इव iva, as it were ; एषा eṣâ, this (science), it ;
 रतिमात्रं ratimâtram, present enjoyment ; as long as the pleasure lasts ;
 फलम् phalam, reward, fruit ; अस्याः asyâḥ, its ; वृत्तच्युतस्य vṛttachyutasya,
 of him who violates his caste, of him who has fallen from his caste ; इव
 iva, as ; न na, not ; आरम्भणीया ârambhanîyâ, to be attempted ; इति iti, thus ;
 एवं evam, thus ; हि hi, because ; आह âha, (it) is said, (the śruti) saith ;
 दूरम् dūram, widely ; एते ete, these ; विपरीते viparîte, opposed (to each
 other) ; विपूची viṣūchî, divergent ; अविद्या avidyâ, false knowledge, ne-
 science ; या yâ, that which ; च cha, and ; विद्या vidyâ, knowledge, science ;
 इति iti, thus ; ज्ञाता jñâtâ, known ; विद्याभीप्सितं vidyâbhîpsitam, possessed by
 a desire of knowledge ; desirous of knowledge ; नचिकेतसं nachiketasaṁ,
 Nachiketa ; मन्ये manye, think, believe ; न na, not ; त्वा tvâ, thee ; कामाः
 kâmaḥ, pleasures, objects of desire ; बहवः bahavaḥ, many ; विद्याम् vidyâm,
 perfect knowledge, science ; च cha, and ; अविद्याम् avidyâm, imperfect
 (sacrifice &c) knowledge, nescience ; च cha, and ; यः yaḥ, who ; तत्
 tat, that ; वेद veda, knows ; उभयम् ubhayam, both ; अविद्याया avidyayâ, by
 means of the imperfect knowledge, by nescience ; मृत्युं mṛtyuṁ, death ;
 तीर्त्वा tîrtvâ, having crossed ; विद्याया vidyayâ, by means of the perfect
 knowledge, by science ; अमृतम् amṛitam, immortality ; अश्नुते aśnute, ob-
 tains, enjoys ; अविद्यायाम् avidyâyâm, in nescience, in imperfect know-
 ledge ; अन्तरे antare, in the midst of ; वेष्ट्यमानाः veṣṭyamânaḥ, are wrapped
 up ; enwrapped ; स्वयन्धीराः svayandhîrâḥ, wise themselves alone ; पण्डितम्
 paṇḍitam, learned ; मन्यमानाः manyamânaḥ, fancying ; दन्द्रमयाणाः dandra-
 myamâṇâḥ, floundering and deceived, hurrying hither and thither delud-
 ed ; परियन्ति pariyanti, wander about, go round and round ; अन्धेन andhena,
 by the blind ; इव iva, like as ; नीयमानाः nîyamânaḥ, led ; यथा yathâ, as ;
 अन्धाः andhâḥ, the blind.

TRANSLATION IX.

Verily Brihaspati having become Śukra for the protection of
 Indra and the destruction of the Titans, spread ignorance by
 means of which good is taught as evil and evil as good. They
 say, let us think over the system which is contrary to the Vedas
 and the (other) scriptures. One should not, therefore, think of it;
 it is contrary and fruitless. Its fruit is mere temporary pleasure. It
 should not be practised as one fallen from rectitude. It is said.

1. What are knowledge and non-knowledge are con-
 tradictory and lead to contradictory results ; I know Nachiketas.

to be desirous of knowledge, because many (offers of) pleasures do not tempt thee.

2. One who understands knowledge and non-knowledge both together, crossing death with non-knowledge obtains immortality with knowledge.

3. The fools enveloped in non-knowledge, self conceited, considering themselves wise, resorting to many crooked practices, wander like a blind man led by a blind man.

Commentary.

This Anuvāka is very important as giving the history of the heterodox philosophy and creeds. According to the ancient mythology we have two kinds of rational beings called the gods and the Titans descended from the same parents. The spiritual guide of the former was Brihaspati and that of the latter was Śukra. Between these two families there were always fights and quarrels, one party getting the better of the other. Indra is the king of the gods. In order to protect Indra from the attack of the Titans and defeat the latter, Brihaspati started the atheistic school of philosophy whose great teachers were subsequently Jabāli and Chārvāka and others. See the Chārvāka system as described in Sarvadarśana Sangraha. We have the Arthaśāstra of Brihaspati but no work of his philosophy has yet been discovered.

The Anuvāka then says that one should abhor this heterodox school of philosophy and should not study it as leading to the path of wickedness. Then three verses are quoted; the first and the third are the fourth and fifth verses respectively from the second valli of Kathopaniṣat. The second is the eleventh verse of Īśopaniṣat. In the fifth verse of Katha, we have 'vartamānaḥ' in place of 'veṣṭyamānaḥ', of the present text but that makes no difference in the meaning. As said in the preceding Anuvāka, the 'atheistic' or 'materialistic' school existed side by side with the orthodox Vedic school. Knowledge (vidyā) is the Jñāna Kāṇḍa and non-knowledge (Avidyā) is the ritualistic portion (karma kāṇḍa),

X.

देवासुरा ह वै य आत्मकामा ब्रह्मणोऽन्तिकं प्रयाता-
स्तस्मै नमस्कृत्वोचुर्भगवन्वयमात्मकामाः स त्वं नो ब्रूहीत्य

तश्चिरं ध्यात्वाऽमन्यतान्यतात्मानो वै तेऽसुरा अतोऽन्यतम
मेतेषामुक्तं तदिमे मूढा उपजीवन्त्यभिष्वङ्गिणस्तर्थाभिघाति
नोऽनृताभिर्शंसिनः सत्यमिवानृतं पश्यन्ति । इन्द्रजालवदि
त्यतो यद्वेदेष्वभिहितं तत्सत्यं यद्वेदेषूक्तं तद्विद्वांस उपजीवन्ति ।
तस्माद्ब्राह्मणो नावैदिकमधीयीतायमर्थः स्यादिति ॥ १० ॥

देवासुराः devásurāḥ, the gods and the demons, Devas and aśuras ; ह ha, that ; वै vai, verily ; ये ye, who ; आत्मकामाः ātmakāmāḥ, wishing to know the self, desiring the knowledge of the soul ; ब्रह्मणः brahmaṇaḥ, of Brahman ; अन्तिकं antikam, presence ; प्रयाताः prayātāḥ, approached, went ; तस्मै tasmai, to him, before him ; नमस्कृत्वा namaskṛtvā, having bowed, having worshipped ; ऊचुः ūchuḥ, said ; भगवन् bhagavan, O ! blessed one, O ! adorable one ; वयम् vayam, we ; आत्मकामाः ātmakāmāḥ, desiring the knowledge of the soul ; wishing to know the self ; सः saḥ, he ; त्वं tvam, thou ; नः naḥ, unto us ; ब्रूहि brūhi, tell ; इति iti, thus ; अतः ataḥ, then ; चिरं chiram, long, a long while ; ध्यात्वा dhyātvā, having pondered ; अमन्यत amanyata, thought ; अन्यतात्मानः anyatātmānaḥ, who think the soul to be something other than itself, who are not yet self-subdued ; वै vai, verily ; ते te, these ; असुराः asurāḥ, demons ; अतः ataḥ, therefore ; अन्यतमम् anyatamam, something farther than the truth, a very different self ; एतेषाम् eteṣām, to them ; उक्तं uktam, was told ; तत् tat, this (on) that ; इमे ime, these ; मूढाः mūḍāḥ, deluded persons, infatuated men ; उपजीवन्ति upajīvanti, follow, take (their) stand ; अभिष्वङ्गिणः abhiṣvaṅgiṇaḥ, clinging to it devotedly ; तर्थाभिघातिनः taryābhiḥgātinaḥ, destroying the true means of salvation (the Veda) ; abolishing that which supplies the only means of transport ; अनुतभिर्शंसिनः anṛitābhiṣamsinaḥ, speaking falsely ; preaching untruth ; सत्यम् satyam, truth ; इव iva, as ; अनृतं anṛitam, untrue, falsehood ; पश्यन्ति paśyanti, look ; see ; इन्द्रजालवत् indrajālavat, as a magic show, as jugglery ; इति iti, thus ; अतः ataḥ, therefore ; यत् yat, which ; वेदेषु vedeṣu, in the Vedas ; अभिहितं abhihitam, is taught ; तत् tat, that ; सत्यं satyam, true ; यत् yat, which ; वेदेषु vedeṣu, in the Vedas ; उक्तं uktam, is said, is declared ; तत् tat, that, on that ; विद्वांसः vidvāmsaḥ, the wise ; उपजीवन्ति upajīvanti, follow, take (their), stand ; तस्मात् tasmāt, therefore ; ब्रह्मणः brāhmaṇaḥ, a Brahman ; न na, not ; अवैदिकम् avidikam, what is not of the Veda, aught contrary to the Vedas ; अधीयीत adhiyīta, let (a Brāhmaṇa) read or study ; अयम् ayam, this ; अर्थः arthaḥ, fruit, result : स्यात् syāt, will be, would be ; इति iti, thus ;

TRANSLATION X.

The gods and the Titans desirous of the (knowledge of) self went to Brahmā. Having saluted him they said 'sire, we are desirous of the (knowledge of) self; do thou teach us'. He thereupon pondered for a long time and came to the conclusion that the Titans were the believers of wrong self and were, therefore, told differently. These fools live by it, cling to it, disregard the scriptures, praise untruth and see truth as falsehood like the tricks of jugglery. What is said in the Vedas is, therefore, true and the wise men follow what is said in the Vedas. A Brahman should not, therefore, study unvedic scriptures. This will be the result.

Commentary.

The present Anuvāka explains how the heterodox or Epicurean philosophy originated from Prajāpati. Both the gods and the Titans went to their father, Prajāpati to learn Brahma Vidyā. He instructed them accordingly but the Titans being evil-minded took the teachings in just the opposite sense; hence they became addicted to sensual pleasures and thereby fell. The same story is repeated in the Chhândogya Upaniṣat chap viii. Khaṇḍa vii *et seq* where Vairochana from the Titans' and Indra from the gods' side went to learn Brahma Vidyā from Prajāpati. The Anuvāka concludes by saying that a Brāhmaṇa (one who is desirous to learn Brahma) should not study the unvedic system of philosophy which leads one to evil ways

XI.

एतद्वाव तत्स्वरूपं नभसः खेऽन्तर्भूतस्य यत्परं तेजस्त
त्रेधाऽभिहितमग्ना आदित्ये प्राण एतद्वाव तत्स्वरूपं नभसः
खेऽन्तर्भूतस्य यदोमित्येतदक्षरम् । अनेनैव तदुद्वुध्यत्युदय
त्युच्छ्वस (सि) त्यजत्तं ब्रह्मधीलम्बं वाऽत्रैव । एतत्समीरणे
प्रकाशप्रक्षेपकौण्यस्थानोयमेतदुमस्येव समीरणे नभसि
प्रशाखयैवोत्क्रम्य स्कन्धात्स्कन्धमनुसरति । अप्सु प्रक्षेप

को लवणस्येव घृतस्य चौण्यमिव । अभिध्यातुर्विस्तृतिरि
 वैतदित्यत्रीदाहरन्ति । अथ कस्मादुच्यते वैदुतः । यस्मादु
 च्चारितमात्र एव सर्वं शरीरं विद्योतयति तस्मादोमित्यनेनै
 तदुपासीतापरिमितं तेजः । पुरुषश्च क्षुषी योऽयं दक्षिणेऽक्षि
 ण्यवस्थितः । इन्द्रोऽयमस्य जायेथं सव्ये चाक्षिण्यवस्थिता ॥
 समागमस्तयोरेव हृदयान्तर्गते सुषौ । तेजस्तलोहितस्यात्र
 पिण्ड एवोभयोस्तयोः ॥ हृदयादायता तावच्चक्षुष्यस्मिन्प्रति
 ष्ठिता । सारणी सा तयोर्नाडी द्वयोरेका द्विधा सती ॥ मनः
 कायाग्निमाहन्ति स प्रेरयति मारुतम् । मारुतरतूरसि चरन्म
 न्द्रं जनयति स्वरम् ॥ खजाग्नियोगाद्बुद्धिं संप्रयुक्तमणेर्यगु
 द्विर्यगुः कण्ठदेशे । जिह्वाग्रदेशे त्र्यगुकं च विद्धि विनिर्गतं
 मातृकमेवमाहुः ॥ न पश्यन्मृत्युं पश्यति न रोगं नोत दुः
 खताम् । सर्वं हि पश्यन्पश्यति सर्वमाप्नोति सर्वशः ॥ चा
 क्षुपः स्वप्नचारो च सुप्तः सुप्तात्परश्चयः । भेदाश्चैतेऽस्य
 चत्वारस्तेभ्यस्तुर्यं महत्तरम् ॥ त्रिष्वेकपाञ्चरेद्ब्रह्म त्रिपाञ्चर
 ति चोत्तरे ॥ सत्यानृतोपभोगार्थो द्वैतीभावो महात्मन इति
 द्वैतीभावो महात्मन इति ॥ ११ ॥

इति मैत्र्युपनिषदि सप्तमः प्रपाठकः ॥ ७ ॥

एतन् एतत्, this ; यव yava, vorily, indeed ; तत्स्वरूपं tatsvarūpam, the
 nature of it (the Veda), the essential nature of the Veda; नभसः nabhasah,
 of the ether ; खे kha, in the ether; अन्तर्भूतस्य antarbhūtasya, of that which
 abides in the cavity of the heart ; यत् yat, that ; परं param, supreme ;
 तेजः tejah, light, splendour ; तत् tat, this (splendour) ; त्रेधाभिहितम् tredhā-
 bhihitam, is located in three sites, is taught as threefold ; अग्नौ agnau, in

the fire ; आदित्ये āditye, in the sun ; प्राणे prāṇe, in the Prāṇa, in the breath ; एतन् etat, this , वाव vāva, indeed, verily ; तत्स्वरूपं tatsvarūpam, the nature of it, the essential nature ; नभसः nabhasaḥ, of the ether ; अन्तर्भूतस्य antarbhūtasya, of that which is within the heart, खे khe, in the ether ; यत् yat, that ; ओम् Om ; इति iti, thus ; एतन् etat, this ; अक्षरम् akṣaram, syllable ; अनेन anena, by it (by the syllable Om) ; एव eva, this ; तत् tai, that (light or splendour) ; उद्बुद्ध्यति udbudhyati, starts, germinates ; उदयति udayati, rises, shoots upward ; उच्छ्वसति uchchhvasati, breathes forth, expands ; अजस्रं ajasram, forever, continuously ; ब्रह्मधीयालम्बं brahmadhīyālabham, the means of the worship and knowledge of Brahman, the vehicle of the worship of Brahman ; वा vá, or , अत्र atra, here ; एव eva, this ; एतन् etat, that, it ; समीरणे samirāṇe, when there is breathing, in the air within the belly ; प्रकाशप्रक्षेपकौष्ण्यस्थानीयम् prakāśaprakṣepakauṣṇyasthānīyam, rising in the place where the digestive fire conceals itself ; taking the place of the internal heat, free from all brightness ; धूमस्य dhūmasya, of smoke ; इव iva, like ; समीरणे samirāṇe, when the wind blows ; नभसि nabhasi, in the air ; प्रशाख्या praśākhayā, in one column ; एव eva, this ; उत्क्रम्य utkrāmya, rising upward or to the sky ; स्कन्धात्स्कन्धम् skandhātskandham, bough after bough ; अनुसरति anusarati, follows, climbs ; अप्सु apsu, into water ; प्रक्षेपकः prakṣepakḥ, throwing ; लवणस्य lavaṇasya, of salt ; इव iva, as, like ; घृतस्य ghr̥tasya, of ghee, in the ghee ; च cha, and , औष्ण्यं auṣṇyam, heat ; इव like, as ; अभिध्यातुः abhidhyātuḥ, of a master-magician ; विस्तृतिः vistr̥tiḥ, the dissolving view, the illusive work ; इव iva, like, as ; इव iva, as, like ; एतन् etat, thus ; इति iti, thus ; अत्र atra, here ; उदाहरन्ति udāharanti, (they) quote, (the sages) declare ; अथ atha, now, then , कस्मात् kasmāt, why, how ; उच्यते uchyate, is called ; वैद्युतः vaidyutaḥ, lightning ; यस्मात् yasmāt, because, since ; उच्चारितमात्रः uchchāritamātraḥ, as soon as it comes forth (as Om), in the moment when it is uttered (as Om) ; एव eva, verily ; सर्वं sarvaṁ, whole ; शरीरं śarīram, body, incorporated being ; विद्योतयति vidyotayati, lights up, enlightens ; तस्मात् tasmāt, therefore ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; एतत् etat, what ; उपासीत upāsita, let (a man) worship or adore ; अपरिमितं aparimitam, boundless, infinite ; तेजः tejah, light, splendour (of Brahman) ; पुरुषः puruṣaḥ, the being, the man ; चाक्षुषः chākṣuṣaḥ, in the eye ; यः yaḥ, who ; अयं ayam, he ; दक्षिणे dakṣiṇe, in the right ; अक्षिणि akṣiṇi, in the eye, in the organ ; अवस्थितः avasthitaḥ, abides ; इन्द्रः indraḥ, Indra ; अयम् ayam, he ; अस्य asya, his ; जाया jāyā, wife ; इयं iyam, it, this ; सव्ये savye, in the left ; च cha, and ; अक्षिणि akṣiṇi, in the eye ; अवस्थिता avasthita, abides ; समागमः samāgamaḥ, union ; तयोः tayoh, their, of these two ; एव eva, verily ; हृदयान्तर्गते hṛdayāntargate, within the

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the fire ; आदित्ये āditye, in the sun ; प्राणे prāṇe, in the Prāṇa, in the breath ; एतन् etat, this , वाव vāva, indeed, verily ; तत्स्वरूपं tatsvarūpam, the nature of it, the essential nature ; नभसः nabhasaḥ, of the ether ; अन्तर्भूतस्य antarbhūtasya, of that which is within the heart ; खे khe, in the ether ; यत् yat, that ; ओम् Om ; इति iti, thus ; एतन् etat, this ; अक्षरम् akṣaram, syllable ; अनेन anena, by it (by the syllable Om) ; एव eva, this ; तत् tat, that (light or splendour) ; उद्बुद्ध्यति udbudhyati, starts, germinates ; उदयति udayati, rises, shoots upward ; उच्छ्वसति uchchivasati, breathes forth, expands ; अजस्रं ajasram, forever, continuously ; ब्रह्मधीयालम्बं brahmadhīyālabham, the means of the worship and knowledge of Brahman, the vehicle of the worship of Brahman ; वा vá, or , अत्र atra, here , एव eva, this ; एतन् etat, that, it ; समीरणे samirāṇe, when there is breathing, in the air within the belly ; प्रकाशप्रक्षेपकौष्ण्यस्थानीयम् prakāśaprakṣepakauṣṇyasthānīyam, rising in the place where the digestive fire conceals itself ; taking the place of the internal heat, free from all brightness ; धूमस्य dhūmasya, of smoke ; इव iva, like ; समीरणे samirāṇe, when the wind blows ; नभसि nabhasi, in the air ; प्रशाख्या praśākhayā, in one column ; एव eva, this ; उत्क्रम्य utkrāmya, rising upward or to the sky ; स्कन्धात्स्कन्धम् skandhātskandham, bough after bough ; अनुसरति anusarati, follows, climbs ; अप्सु apsu, into water ; प्रक्षेपकः prakṣepakḥ, throwing ; लवणस्य lavaṇasya, of salt ; इव iva, as, like ; घृतस्य ghṛtasya, of ghee, in the ghee ; च cha, and . औष्ण्यं auṣṇyam, heat ; इव iva, like, as ; अभिध्यातुः abhidhyātuḥ, of a master-magician ; विस्तृतिः vistrītiḥ, the dissolving view, the illusive work ; इव iva, like, as ; इव iva, as, like ; एतन् etat, thus ; इति iti, thus ; अत्र atra, here ; उदाहरन्ति udāharanti, (they) quote, (the sages) declare ; अथ atha, now, then ; कस्मात् kasmāt, why, how ; उच्यते uchyate, is called ; वैद्युतः vaidyutaḥ, lightning ; यस्मात् yasmāt, because, since ; उच्चारितमात्रः uchchāritamātraḥ, as soon as it comes forth (as Om), in the moment when it is uttered (as Om) ; एव eva, verily ; सर्वं sarvaṁ, whole ; शरीरं śarīram, body, incorporated being ; विद्योतयति vidyotayati, lights up, enlightens ; तस्मात् tasmāt, therefore ; ओम् Om ; इति iti, thus ; अनेन anena, by this ; एतत् etat, what ; उपासीत upāsīta, let (a man) worship or adore ; अपरिमितं aparimitam, boundless, infinite ; तेजः tejāḥ, light, splendour (of Brahman) ; पुरुषः puruṣaḥ, the being, the man ; चाक्षुषः chākṣuṣaḥ, in the eye ; यः yaḥ, who ; अयं ayam, he ; दक्षिणे dakṣiṇe, in the right ; अक्षिणि akṣiṇi, in the eye, in the organ ; अवस्थितः avasthitaḥ, abides ; इन्द्रः indraḥ, Indra ; अयम् ayam, he ; अस्य asya, his ; जाया jāyā, wife ; इयं iyam, it, this ; सव्ये savye, in the left ; च cha, and ; अक्षिणि akṣiṇi, in the eye ; अवस्थिता avasthita, abides ; समागमः samāgamaḥ, union ; तयोः tayoh, their, of these two ; एव eva, verily ; हृदयान्तर्गते hṛdayāntargate, within the

heart ; सुयो sugau, in the cavity ; तेजः tejah, vigour and life, life-food ; तत् tat, that ; लोहितस्य lohitasya, of blood ; अत्र atra, here ; पिण्डः piṇḍah, a ball, a lamp ; एव eva, indeed ; उभयोः ubhayoh, of both ; तयोः tayoh, of the two ; हृदयात् hridayāt, from the heart ; आयती āyati, so far ; तावत् tāvat, as far ; चक्षुषि chakṣuṣi, in the eye ; अस्मिन् asmin, in that ; प्रतिष्ठिता pratisthita, is fixed ; सारणी sārāṇi, a channel ; सा sâ, this ; तयोः tayoh, of them (the two) ; नाडी nâdî, artery ; द्वयोः dvayoh, of both ; एका ekâ, one, being one ; द्विधा dvidhâ, divided into two ; सती satî, being ; मनः manah, mind ; कायाग्निम् kâyâgnim, the fire of the body ; आहन्ति âhanti, excites, stir up ; सः saḥ, that (fire) ; प्रेरयति prerayati, stirs, sends forth ; मारुतं mârutam, the wind, the breath ; मारुतः mârutah, the breath, the wind ; तु tu, and ; उरसि urasi, in the breast, in the chest ; चरन् charan, moving, passing ; मन्द्रं mandram, low ; जनयति janayati, produces ; स्वरं svaram, a sound ; खजाग्नियोगात् khajâgni-yogât, by the touch of the churning stick of the fire ; हृदि hridi, in the heart ; सम्प्रयुक्तम् samprayuktam, brought forth, set in notion ; अणोः aṇoh, than the least ; हि hi, because ; अणुः aṇuh, less, minim ; द्विरणु dviraṇuh, a double minim, doubled ; कण्ठदेशे kaṇṭhadeśe, in the throat ; जिह्वाग्रदेशे jihvâgradeśe, on the tip of the tongue ; त्र्यणुकं tryaṇukam, three-fold, a treble minim ; विद्धि viddhi, know ; निनिगर्तं vinigartam, uttered, issue forth (as speech) ; मातृकम् mâtṛikam, mother (of words), the alphabet ; एव eva, verily ; आहुः âhuḥ, (they) call ; न na, not ; पश्यन् paśyan, seeing, who sees ; मृत्युं mrityum, death ; पश्यति paśyati, sees ; न na, nor ; रोगं rogam, disease ; न na, not ; उत uta, even ; दुःखतां duḥkhatâm, misery ; सर्वं sarvam, all (objectively, not as affecting him subjectively) ; हि hi, because ; पश्यन् paśyan, seeing ; पश्यति paśyati, sees ; सर्वम् sarvam, all ; आप्नोति āpnoti, obtains, becomes ; सर्वशः sarvaśah, everywhere ; चाक्षुषः chākṣuṣah, the person in the eye, he who dwells in the eye ; स्वप्नचारी svapnachârî, he who wanders in dreams ; he who walks as in sleep ; च cha, and ; सुप्तः sūptah, he who is sound asleep ; he who enjoys sound sleep ; सुप्तात् sup-tât, above the sleeper ; परः parah, he who is above ; च cha, and ; यः yah, who ; भेदाः bhedâh, conditions ; च cha, and ; अह्य aśya, of this (soul or self) ; चत्वारः chatvârah, four ; तेभ्यः tebhyaḥ, than all ; तुर्यं turyâm, fourth ; महत्तारं mahattaram, greater, the greatest of all ; त्रिषु triṣu, in the three ; एकपात् ekapât, one-footed, with one foot ; चरेत् charet, moves, walks ; ब्रह्म brahma, Brahman ; त्रिपादे tripât, three-footed ; चरति charati, moves, walks ; च cha, and ; उत्तरे uttare, in the last ; सत्यानृतोपभोगार्थाः satyâ-nṛitapabhogârthaḥ, by reason of the experience the false and the true, both the true (in the fourth condition) and the untrue (in the true conditions) may have their desert ; द्वैतीभावः dvaitîbhāvah, possessed of duality,

becoming two ; महात्मनः mahātmanah, of the great soul or self ; इति iti, thus ; द्वैतीभावः dvaitibhāvah, possessed of duality, becoming two ; महात्मनः mahātmanah, of the great soul, of the great self ; इति iti, thus.

TRANSLATION XI.

It is verily the essence of it (Veda) that the supreme splendour which is in the ether inside the heart is said to be threefold in the fire, in the sun and in the breath. It is verily, its essence which is in the ether inside the heart, namely, the letter 'Om'. By it, it starts, rises and breathes forth constantly. It is an object of worship for a devotee of Brahma here. In its breathing, there take place light, throwing out (of foul air) and heat just as in the coming out of smoke in the sky after striking against a branch (of a tree) it goes from one trunk to another. It is like the throwing of salt in the water, heating of ghee or like the imaginary creation of a visionary. It is cited as an example; why is it called electric? because on its mere pronounciation, it illuminates (electrifies) the whole body. One should, therefore, worship the infinite splendour with 'Om'.

1. The ocular being who resides in the right eye is Indra and his wife is in the left eye.
2. Their union is in the cavity of the heart. The result of these two is the collection of blood, (which is) the vitality.
3. There is a big blood vessel called 'Sariṇi' going from the heart to the eye ; it is there one artery divided into two.
4. The mind kindles the bodily heat, it propels air ; the air moving in the cardiac region produces low sound.
5. When it (air) is produced by friction with the churning stick in the cardiac region (chest) it is minutest of the minute (monad); it becomes double (dyad) in the region of the throat; know it treble (triad) in the region of the tip of the tongue ; when it comes out, it is called 'letter'.
6. Seeing it, he does not see death, disease or sorrow. Seeing it, he sees all and obtains all everywhere.

7. The being awake, in dream, in sleep, and above sleep is of four kinds ; the fourth is the best.

8. Brahma moves with one foot in the first three and moves with three feet in the last. The dual nature of the supreme soul, the dual nature of the supreme soul, is with a view to enjoy truth and falsehood.

Commentary.

The concluding Anuvâka lays stress upon the worship of Om which is a significant word or letter representing Brahma in the heart, sun and fire. See yoga. I. 27. The Anuvâka explains the production of voice. When the wind strikes against the larynx, the voice is produced with the help of the true vocal cord (plicæ vocales).

"The fundamental tones of the voice are produced by the current of the expired air causing the vibration of the vocal cords (plicæ vocales), two elastic bands contained in a cartilaginous box placed at the top of the windpipe or trachea. This box is called the larynx. The sounds produced here are modified by other parts such as the tongue, teeth and lips....." Halliburton's physiology 14th edition ; p. 803.

In verse 3, 'Sarāṇī' is a blood vessel which is called 'Sūṣumnā' elsewhere. It is the ascending aorta.

In verse 4, the phenomenon of human voice is explained ; it is the nervous centre from which a desire to speak proceeds ; it propels the air which moves in the thoracic region. It strikes the larynx which is called the churning stick in the text ; the sound thus produced assumes various forms while passing through the throat and tongue.

The other verses show the sameness of the 'self' in the waking, dreaming and sleep. The duality of self is not real but it is only with a view to enjoy the fruits of the actions of the previous births. The individual soul reaps the fruit while the Supreme soul is above this and he is only a witness. See Maṇḍuka Upaniṣat iii. 1. 1. The repetition of the words in the text indicates the end of the chapter.

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